

BX7095
.Y13

No. 96 Price \$.75

PRIVATE LIBRARY

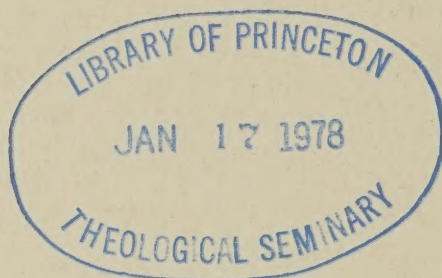
of

Rev. WM. H. RISSMILLER

If thou art borrowed by a friend
right welcome shall he be, to read,
to study, not to lend but to return
to me.

Not that imparted knowledge
doth diminish learnings' store, but
books I find if often lent, return to
me no more.

Read slowly, pause frequently,
return duly with the corners of the
leaves not turned down.



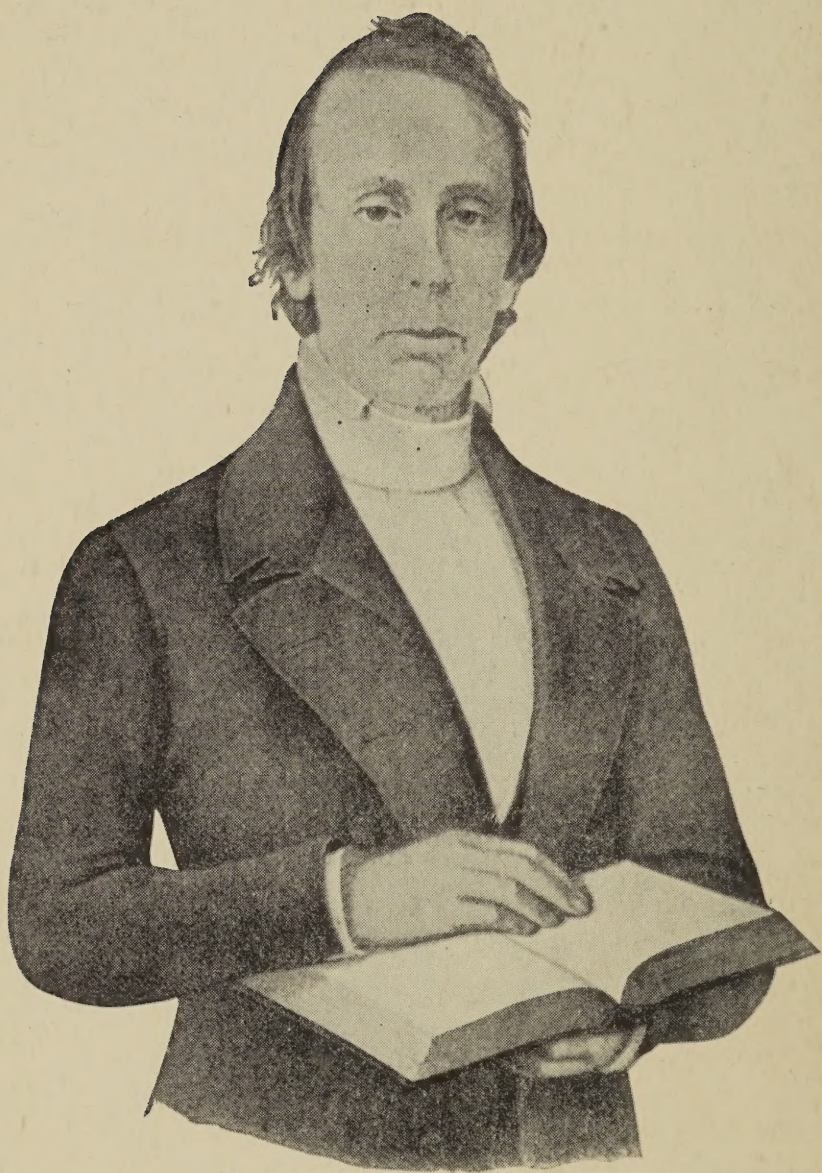
BX7095

.Y13

W^m H. Rissmiller

12⁰⁰

CH 62



JOHN WINEBRENNER.

HISTORY
of the
Churches of God
in
NORTH AMERICA

BY
S. G. YAHN, D. D.
Editor of The Church Advocate

Central Publishing House
Harrisburg, Pennsylvania
1926

LIBRARY OF PRINCETON

JAN 17 1978

THEOLOGICAL SEMINARY

CONTENTS

CHAPTER	PAGE
I. HISTORICAL BACKGROUND	11
II. WINEBRENNER COMES UPON THE SCENE	19
III. WINEBRENNER'S FIRST PASTORATE . . .	27
IV. OUR WORK ESTABLISHED AND ORGANIZED	33
V. CHURCH EXTENSION	41
VI. HISTORICAL CRISES	49
VII. WINEBRENNER—A CHARACTER SKETCH .	56
VIII. GROWTH OF ORGANIZED ACTIVITIES . .	65
IX. PUBLISHING INTERESTS	74
X. EDUCATIONAL WORK	84
XI. FOREIGN MISSIONS	97
XII. DOCTRINAL AND MORAL QUESTIONS .	107
XIII. OUR CENTENNIAL FORWARD MOVEMENT .	120

ILLUSTRATIONS

JOHN WINEBRENNER	Frontispiece
WINEBRENNER HOMESTEAD	18
SALEM REFORMED CHURCH	30
FIRST CHURCH, HARRISBURG	50
CENTRAL PUBLISHING HOUSE	82
FINDLAY COLLEGE	91
MISSION HOUSE AT ULUBARIA, INDIA	97
MISSION HOUSE AT BOGRA, INDIA	106

INTRODUCTION

The General Eldership of 1925 unanimously adopted the report of its Board of Education, which contained the following:

"We recommend that the General Eldership of 1925 take the necessary steps to have written and published a brief, concise, comprehensive and readable history of the Churches of God in North America, the same to cover our first century and close with the celebration of our centennial. We have in mind a small book that would appeal to our people in general, especially our young people, and which could be distributed among them at a nominal cost, or, in certain cases, without cost; a book that would not only be useful for general reading but also suitable for Eldership courses of study, for Bible classes, and supplemental teacher training instruction."

Later in the session the General Eldership voted "that the editor of *The Church Advocate* be elected to write the history authorized by the General Eldership."

The first action quoted accounts for the appearance of this book, and also, to a great extent, for its size and the character of its contents. It represents an earnest effort to carry out the instructions given, leaving the measure of success to be determined by the charitable judgment of the reader.

The official action made brevity a constant reminder, so that only the high points of our history have

been touched. But they are considered and related in such a way as to be comprehensive.

As this book is partly intended for the use of students, it includes a list of suggestive questions for each chapter. But as it is also intended for general reading, these questions are placed at the end of the volume instead of being placed at the ends of their respective chapters, to avoid any interruption to continuous reading.

Biographical sketches, interesting as they are in a collection of historical material, are excluded by the limited scope of the present volume. A few would not be sufficient. A just sense of proportion would require many. So all are omitted, with the single exception of Winebrenner's, which is included for obvious reasons. The same condition of limited space applies to the pictures of ministers and laymen. So the illustrations are limited to buildings, not that they are more important than men, but because there are fewer of them.

The names of those who attained most prominence are given, with the exception of the last period of our history (1900 to 1925), which contains only the names of those who were connected with important enterprises or historical events. It was felt that those who are still engaged in serving their day and generation would prefer to finish life's task before having their work appraised and being assigned to a place in history.

This book is now committed to the brotherhood with the sincere prayer that it may be a helpful contribution to the need which it is intended to supply.

S. G. YAHN.

CHAPTER I.

HISTORICAL BACKGROUND

In order to have a proper starting-point for our historical journey, we must imagine ourselves in eastern Pennsylvania a hundred years ago; to be more specific, in Dauphin, Lancaster, York and Cumberland counties.

This part of the country was then in the comparatively early period of its settlement, with much of the virgin forest still untouched. The effects of the War of 1812, which had ended but a decade before the time of which we are thinking, were still being felt, for Pennsylvania had furnished more money and men for that conflict than any other State. Farming was the chief pursuit of the people, and prosperous agricultural communities had been established contiguous to Harrisburg, Lancaster, Carlisle, York and other towns. For then, as now, a soil was being cultivated whose fertility guarantees that seed-time will produce a bountiful response in harvest-time. Manufacturing of a rudimentary character was carried on to a limited extent in the more populous centers. Means of communication and transportation were yet in their infancy. The turnpikes or toll roads had received a good deal of attention. The first in the country (that between Philadelphia and Lancaster) was located in 1792 and finished several years later. By 1828 more than a thousand miles of such roads had been con-

structed. A crude railroad had been built between Philadelphia and Columbia, by a company chartered in 1823, which was the beginning of what is now known the world over as the great Pennsylvania system. Canals were then receiving the special consideration of the people. The State, through its legislature, gave its financial encouragement to this project, just as it formerly aided in the construction of turnpikes and later in the building of railroads.

The people of these prosperous communities were industrious and thrifty. Theirs was the simple life, in the midst of primitive conditions. The German nationality was the most numerous, with the estimates of its strength varying all the way from one-fourth to one-half of the population. Benjamin Franklin, when he appeared before the House of Commons in England in 1765 to present the objections to the Stamp Act, estimated the population of the province of Pennsylvania at 160,000, "of whom one-third were Germans." And this one-third estimate would probably still hold good at the beginning of our historical narrative in 1825. This is the part of the population with which our history, as a religious body, is chiefly concerned, rather than with the English, Welsh, Scotch, Irish, French and other nationalities.

Most of the ancestors of these people came from that part of Germany known as the Palatinate. In their homeland they had been exceedingly heavy sufferers from the ravages of war during much of the seventeenth century and extending into the eighteenth, including the 'Thirty Years' War (1618-1648). Con-

cerning this awful conflict between Catholics and Protestants the historian says: "As the fruit of this most terrible war, Protestantism was saved, but at a cost which it is difficult even to estimate. The population was greatly decreased; intellectually and morally the people suffered a great decline. Germany was disintegrated, and the material losses were such that a complete recovery had hardly taken place at the end of two centuries." Not only had there been a tremendous loss of life, but also a proportionate destruction of property of all kinds, so that the poorer classes of people were left in dire straits. Their daily toil was a continuous round of hardship, and the outlook for something better seemed hopeless. To these heavy burdens of a material character were added the heart burdens of religious persecution, for every adverse wind fanned to a flame the smoldering fires of religious bitterness. Hence it is not strange that these people, like the emigrants of other nationalities, left their homeland to seek political and religious freedom in this New World.

William Penn, in the latter part of the seventeenth century, had published a pamphlet called "Some Account of the Province of Pennsylvania." The purpose of the author was to welcome the oppressed of all lands to his Province, and the pamphlet was translated into Dutch, German and French, and circulated over Europe. This, preceded by Penn's visit to Germany in 1677, prepared the way for the great German immigration into Pennsylvania, which began in large numbers early in the eighteenth century. These

people became an important element in the population of the Province and later of the State, and it was among their descendants, for the most part, that our work as a religious body had its beginning a hundred years later. In the meantime they had become well established and prosperous.

Of still greater interest, so far as our present purpose is concerned, was the state of religion in this part of the country a hundred years ago. Then, as always, the Quaker influence was felt in the life of the Keystone State. So also, to a greater or less extent, was the Presbyterian, the Methodist, the Baptist, the Episcopalian and that of other Protestant faiths, along with the Roman Catholic. The Germans, for the most part, were members of the German Reformed and Lutheran Churches, but also included such bodies as the Mennonites, Moravians and the German Baptist Brethren Church.

We are particularly interested in those of the German population who were identified with the German Reformed Church, for it was among them that our movement had its beginning. Their religion in their homeland was largely formal, and its character was not made better but rather worse when it was transplanted to this new land. For the very freedom which they sought and found here, with the laxness of restraint which is always incident to such freedom in a new country, contributed to worldliness and reckless living.

The great need of the people, including most of the church people, was the regenerating grace of God,

and the indications of such a work of grace were not wanting. The deplorable religious condition might itself be taken as a favorable sign, if we agree with Finney that "a wicked, formal state is one sign of a coming revival." But there were other evidences.

The Methodists were promoting evangelistic movements which were reaching many souls with salvation. Their work in this country had its principal beginning in Philadelphia, where the first Methodist meeting-house in America was erected in 1768. Bishop Asbury, who died in 1816, had left the impress of his great life on the religious thought of the people.

William Otterbein, while a German Reformed pastor in Lancaster, after much prayer and supplication, had a conscious experience of personal salvation, in the year 1754. This produced a spiritual change in his work which aroused opposition on the part of many of the Reformed people on account of their formality and worldliness, and started an evangelistic movement among others of his people which finally resulted in the organization of the Church of the United Brethren in Christ, a denomination which had a strong German element, and which had become quite well established by 1825.

And Jacob Albright, a Lutheran (later a Methodist) lay evangelist of great ability who had a personal consciousness of experimental religion was instrumental in a movement among the Germans of eastern Pennsylvania which resulted, in 1800, in the organization of the Evangelical Association, now the Evangelical Church.

It will therefore be seen, that from a religious viewpoint, the people of eastern Pennsylvania at that time were divided into three classes: those who made no profession of religion; those whose religion consisted of a nominal membership in the church and a formal adherence to its tenets; and those who had experienced the blessings of the new birth. While these three classes are found in every generation, the lines of distinction were much more clearly drawn then than now. Those of the second class were worldly and almost destitute of vital godliness. The devoted souls of the third class were seeking to correct this condition of worldliness and formality in the church with the only genuine remedy—a revival of God's redeeming grace. These efforts won a penitent response from some, but aroused the bitter opposition of others. These opponents, or at least their leaders, did not deny their need of spiritual improvement; but they opposed the "new measures" for its attainment. Dr. John W. Nevin, one of the prominent leaders of the German Reformed Church, makes this clear in his small book called "The Anxious Bench." He uses this name to include all that belonged to the "New Measures" (the revival methods), to which he discloses strong and even bitter opposition. He admits that the German Churches of that time needed to rise to a higher spiritual life; but he insists that "their resurrection should take place in the type of their own true, original, glorious life, as it is still to be found enshrined in their symbolical books." And in another work (his lectures on the Heidelberg Catechism) Dr. Nevin has

this to say of the state of religion in the German Reformed Church:

“To be confirmed and then to take the sacrament occasionally was counted by the multitude all that was necessary to make one a good Christian, if only a tolerable decency of outward life were maintained besides, without any regard at all to the religion of the heart. True, serious piety was indeed often treated with open and marked scorn. In the bosom of the church itself it was stigmatized as miserable, driveling Methodism. The idea of the new birth was treated as a Pietistic whimsey. Experimental religion, in all its forms was eschewed as a new fangled invention of cunning imposters, brought in to turn the heads of the weak, and to lead captive silly women. Prayer-meetings were held to be a spiritual abomination. Family worship was a species of saintly affectation, barely tolerable in the case of ministers (though many of them gloried in having no altar in their houses), but absolutely disgraceful for common Christians. To show an awakened concern on the subject of religion, a disposition to call on God in daily secret prayer, was to incur certain reproach. . . . The picture, it must be acknowledged, is dark, but not more so than the truth of history would seem to require.”

Opposition to revivals in the Lutheran Church was much the same as in the German Reformed Church. Dr. Benjamin Kurtz, a minister of that denomination in a report of his work published in the *Lutheran Observer* of January 12, 1855, says: “Some thirty-five years ago [1820], when God in his mercy

sanctioned our labors with a glorious outpouring of his Spirit, and for the first time in our ministry granted us a mighty revival, the opposition of the world and the devil was almost unparalleled. A revival in the Lutheran Church was a new thing in that day. We had never heard of but one, and that was in Brother Reck's church in Winchester, Virginia. He can testify to the bitterness, malevolence, and awful wickedness that characterized the adversaries of such divine visitations in those days of ignorance, hardness of heart, and spiritual blindness."

Such were the religious conditions in eastern Pennsylvania a hundred years ago.





WINEBRENNER HOMESTEAD.

CHAPTER II.

WINEBRENNER COMES UPON THE SCENE

We now turn, for a short time, to Frederick county, Maryland, and imagine ourselves there in the latter part of the eighteenth century, at least a generation farther back than the time of which we have been thinking. Here, in a part of the country so close to Pennsylvania, the conditions as to the people, their occupations, their circumstances and their religion were naturally very much the same as those of the latter State, described in the preceding chapter.

Among the prosperous German farmers of Glade Valley, in the county named, was Philip Winebrenner, whose farm of some two hundred acres was located about eight miles from the town of Frederick. It was on this farm, occupied by Philip Winebrenner and his wife, Eve C. Winebrenner, that John Winebrenner, their third son, was born March 25, 1797. In 1810, when John was thirteen years of age, the family moved into a newly-finished and substantial stone farm house, and it was here that the one who is to become the outstanding human character of our historical study spent the days of his youth. His birth-place, a log house, soon disappeared; but this stone house, with a frame addition built later, still stands in an excellent state of preservation, after the lapse of a hundred and sixteen years.

John Winebrenner's parents were members of the Glades Reformed Church, a country congregation whose meeting-house was about a mile from their home. His father was apparently satisfied with the formalism which characterized the religion of the Reformed Church at that time. His mother was more inclined to seek after the spiritual teachings of the word, and her influence had most to do with the serious impressions made on his early life.

The oft-repeated story of young men feeling the divine call to the Christian ministry and fighting against it for years is not a part of the biography of John Winebrenner. He had the ministry in mind from the days of his boyhood, and was constantly and eagerly looking forward to the time when he could enter the sacred calling. In due time he began to plan for his education, with the ministry in view. He received the prompt and hearty consent of his mother, but had to overcome the opposition of his father, whose consent and financial assistance he finally received. After his early years spent in a country school, which met in a small frame building on the opposite side of the road from the Glades Reformed church-house, he attended a school of higher grade at Frederick for a time. With this preparatory training he entered Dickinson College, at Carlisle, Pennsylvania, expecting to graduate in 1818. But the college was closed from 1816 to 1821. In 1817 he went to Philadelphia, where he received three years of theological training under the Rev. Samuel Helfenstein, during which time he made his home with the family of his instructor. College facilities at that time

were very meagre, and it was not until 1825 that the theological seminary of the Reformed Church was established at Carlisle, Pennsylvania, an institution which, after several removals, reached its present location at Lancaster. This explains why certain ministers of the Reformed Church added to their pastoral labors the work of training young men for the ministry. Dr. Samuel Helfenstein, it is said, prepared twenty-seven young men for the sacred calling.

And it was here, during the same period of his life, that Winebrenner received that which was of vastly greater value than his theological training. It was his personal experience of God's regenerating grace, that great event known as the new birth, the event around which clustered all the subsequent testimony of his godly life. It has already been noted that he was of a devout turn of mind and heart from his youth up. The formalities of religion, as taught by the Reformed Church, had been attended to. He had been christened in infancy, and later catechised and confirmed. He had received the training of the church and of the different schools. All that his denomination required as a religious and secular preparation for the sacred office of the gospel ministry had been done or was being done. But all the while he felt that there was something still lacking in his life, something that was necessary to fully equip him for the great work before him. For this priceless possession he had long been yearning, and it became his, to the joy and satisfaction of his soul, on Easter Sunday, April 6, 1817. It was in the First Reformed Church on Race street,

between Third and Fourth streets, under the preaching of his theological teacher, Dr. Samuel Helfenstein, that the Sun of Righteousness arose "with healing in his wings," and made that the happiest day of his life. Thus Winebrenner at last found the great blessing which he had felt the need of for several years, and which he had failed to find elsewhere. This was at the beginning of his theological course. That he found Christ as a personal Savior here indicates that this church and its pastor had much of the evangelistic spirit. That such was the case is further indicated by the fact that in 1828 they secured the evangelistic services of Rev. Charles G. Finney, the great revivalist.

As the end of his theological course drew near Winebrenner received a call from the German Reformed charge at Harrisburg, which consisted of four churches: Harrisburg, Shoop's and Wenrick's in Dauphin county, and Salem, near Shiremanstown, in Cumberland county, at an annual salary of one thousand dollars. He agreed to accept the call after he had finished his course in theology, which he did. He was ordained by the General Synod of the German Reformed Church at Hagerstown, Maryland, September 24, 1820, and began his pastorate in Harrisburg on Sunday, October 22, 1820. Harrisburg was then a country town with a population of less than four thousand, with neither railroad nor canal, a few places of business and four churches.

Here, then, we are back again in eastern Pennsylvania, in the midst of the conditions set forth in the preceding chapter. But we have a new figure on the

scene, a young minister twenty-three years of age, just beginning the work of his first pastorate, and whose career we are to follow with increasing interest. But let us pause, at the close of this chapter, to hear his own story of these interesting years. In an article prepared for a book called "The Testimony of a Hundred Witnesses," compiled by Rev. J. F. Weishampel, and published by John F. Weishampel, Jr., in 1858, Winebrenner says:

"I was born in Frederick county, Maryland, on the 25th of March, 1797. My parents followed the occupation of farming, and both were members of the German Reformed Church. I received my English and classical education in the Glades school, in Frederick city, Dickinson College, and Philadelphia, under Dr. Samuel Helfenstein, of that city. I read and studied theology for three years. I was set apart, and solemnly ordained to the office of the Christian ministry, in the fall of 1820, at a Synodical meeting in Hagerstown, Maryland. From thence, I proceeded to Harrisburg, Pennsylvania, where I was settled as pastor of the German Reformed charge.

"I was, parentally and providentially, restrained from the paths of vice and immorality. And as my mother trained me, from youth up, in the fear and admonition of the Lord, and instructed me in the great principles and duties of religion, I was graciously brought to feel my obligations to God at an early age, and my mind was deeply exercised on the subject of my soul's salvation. These convictions, however, would sometimes wear off, and then be renewed again. Hence,

I continued sinning and repenting for a number of years, till in the winter of 1817, when deep and pungent convictions laid hold of my guilty soul. Then, like Job, 'I abhorred myself,'—like Ephraim, 'I bemoaned myself,'—with the prodigal, I said, 'I will arise, and go to my father,'—and with the publican I cried, 'God, be merciful to me, a sinner.' And after 'chattering like the swallow,' and 'mourning as a dove,' for three or four weary months, my poor woe-fraught soul found redemption in Emmanuel's blood, even the forgiveness of sins. It was on Easter Sabbath, in the city of Philadelphia, in the presence of a large congregation of worshippers, that Jesus, the 'Sun of Righteousness' arose, and shone upon my soul, 'with healing in his wings.' Truly, that was the happiest day of my life! My darkness was turned into day, and my sorrow into joy. Jesus became the joy of my heart, and the centre of my affections. His people became lovely and precious in my sight. His word was my delight. In it I beheld new beauties and beatitudes. Sin, that dreadful monster, became more odious and hateful to my soul. Zion's welfare lay near my heart. My bowels yearned for the salvation of sinners. I was in travail for my friends and kindred. I felt constrained to join with 'the Spirit and the bride,' and say to all, Come, O, come to Jesus!

"The work of the Christian ministry now became the uppermost desire of my heart. This desire, somehow, seemed a pent-up fire in my bones, from youth up. When but a boy, I longed, and sometimes attempted to preach to my comrades. In later years my mind

became strongly impressed with the duty of preparing myself for the gospel ministry. I opened my mind to my parents, and requested them to have me educated with a view to that office. My mother readily consented, but my father strenuously opposed me. To divert my mind from this subject, and to induce me to abandon the idea of the ministry, he made various propositions. One was, to send me to Baltimore, and to have me become a merchant. Another was, to send me to Frederick city, to read law, or study medicine. Anything, he seemed to think, would be preferable to that of becoming a preacher of the gospel. However, none of these proposals had any charms for me; and the more I was opposed, the stronger my inclinations and desires grew for the Christian ministry. I felt, and sometimes said, nothing, I believe, in all the world, would give me permanent satisfaction and contentment, but preaching the gospel. My father at last yielded to my wishes,—sent me to school,—had me educated, and assisted me far beyond what I expected. Thus the Lord, ‘whose I am, and whom I serve,’ opened my way, and enabled me to prepare for my high vocation. And, after receiving a three years’ theological training and course of instruction, I was solemnly set apart to the holy office and work of the ministry, at the age of twenty-three years.

“For five years I remained in connection with the German Reformed Church. During this period, some glorious revivals of religion took place both in town and country, and scores of precious souls were happily converted to God. These moral phenomena being new

and strange things to the people, intense excitement and vehement opposition ensued. In consequence of these, I was brought to conceive more fully and clearly the errors and corruptions of the church, in her ministry and membership. This led me to a closer and more careful study of the Scripture; and this, in turn, led to a change of views, in relation to the subjects of baptism, confirmation, feet-washing, church titles, government, discipline, etc. Under God, and through these marvelous changes and reformatations, I was led to fall back upon the primitive and scriptural platform of establishing churches, administering ordinances, and teaching the way of the Lord more perfectly."

CHAPTER III.

WINEBRENNER'S FIRST PASTORATE

The closing paragraph of Winebrenner's testimony, just quoted, succinctly mentions facts of sufficient historical importance to command the next two chapters for our consideration.

He began his pastorate of the Reformed churches named at a time of their worldliness and formality. This condition, as we have seen, was quite general. But it was also a time when many hearts were being touched by revival movements, led by earnest souls who were concerned for the spiritual welfare of the people. And when we recall the devout disposition of Winebrenner from his youth up, and his glorious conversion while he was a theological student in Philadelphia, we are not surprised that in the prevailing conflict between the forces of formality and spirituality he took his stand with the latter and soon became a leader among them. He was pre-eminently an evangelistic preacher, and God honored his preaching with "glorious revivals of religion." But it also aroused, as he says, "vehement opposition" on the part of those who were unwilling to yield to his pleas for a genuine Christian life. This was the primary and fundamental cause of the cleavage which, about five years after he assumed the responsibilities of this pastorate, resulted in his separation from the German Reformed denomination.

The difficulties between the pastor and a part of his church membership and the futile efforts to adjust matters, which extended over much of this five-year period, need not be considered at length. Minor and incidental factors naturally entered in from time to time. But that the vital cause was the one mentioned is evident from the official complaints which his opponents lodged against him. They complained that he sometimes attended the Methodist meetings, occasionally preached for them, and even advised his people to attend there when they had no services of their own; that he held too many prayer-meetings or anxious meetings and conducted them with too much noise and confusion; inviting those who wanted to be prayed for to come forward; allowing persons to groan during prayer and others to respond with amens; also that he continued these meetings till too late an hour of the night. And as a condition of compromise they proposed that "he must preach for them only, and not for other congregations; and hereafter not invite so-called unordained ministers to preach in his pulpit; and not hold more than one prayer-meeting a week, nor keep it up later than nine o'clock at night." Winebrenner's answer was "I will not consent to these arrangements, for I am a free man, preach a free gospel, and I will go where the Lord calls me to go."

The Sunday following this meeting with his vestry, which was in the Spring of 1823, he found the church-house in Harrisburg locked against him, and, with the part of the membership which stood with him, estimated at about one-half, went to the bank of the

Susquehanna river, two blocks distant, and held their service. He received similar treatment at other churches on his charge. "This state of things," says Winebrenner, "lasted for about five years, [till 1825] and then resulted in a separation from the German Reformed Church." He speaks of this separation as his withdrawal. The Synod of 1825 was the last he attended. But it was not until three years later that official action was taken by the Synod to the effect that "he ought not to be any longer considered a member of this body."

No doubt Winebrenner sincerely felt, as he says, that "the members of these congregations or churches were unconverted, with few exceptions, and many grossly ignorant of the right ways of the Lord." With this sense of pastoral responsibility he preached "experimental religion," using as his favorite text, "Ye must be born again." And those who accepted the truth and entered into the joys of spiritual fellowship with their Lord, naturally followed their pastor when the crisis came and he severed his denominational ties. They felt that they could not be unequally yoked together with those who rejected the offers of mercy and refused to enter into the blessings of regenerating grace.

While Winebrenner was intensely evangelistic, with the enthusiasm of a young convert of the cross, he was in no sense a mystic. He was more than a theorist. He was practical as well as pious. One of the first acts of his pastorate was to organize a Sunday-school for the Salem Reformed Church. This was one of the

new features being introduced into the work of the Reformed churches at that time, parochial schools having been the principal means for the religious training of their children.

Feeling that in order to do aggressive work a better building was needed than the log house in which the church had been worshipping, he started a movement toward that end. As a result, in less than eight months after he assumed the pastorate the corner-stone was laid, and the new house of worship was dedicated August 4, 1822. This building, after more than a hundred years, is still in splendid condition, is used regularly by the Salem Reformed congregation, and is one of the prominent church-houses of Harrisburg.

This pastorate was of itself a heavy responsibility for a young man just out of school. The building program which he launched and successfully carried out, a very ambitious one for that time, added greatly to his responsibilities and labors. He also married and established his own home, Charlotte M. Reutter, of Harrisburg, becoming his wife on October 10, 1822. And finally, he ended that period of his life's work by withdrawing from the denomination in which he had been born, raised and educated, and by which he had been inducted into the Christian ministry. And all this in the short space of five years—from 1820 to 1825, and while he was passing through that period of his early manhood between the ages of twenty-three and twenty-eight.

His deepest desire was to bring his brethren of the Reformed Church to an experimental knowledge of



SALEM REFORMED CHURCH.

personal salvation. He had no desire to leave his denomination, and did so only when circumstances forced him to that decision. And when the crisis came it involved a sacrifice not easy to realize. It meant the turning away not only from the Church of his childhood and youth, but also from the faith of those nearest to him by the ties of blood. Nothing but the voice of God could justify such a step, and it was that Voice which Winebrenner verily believed he was hearing and heeding. From the time of his genuine conversion, eight years before, he had exercised an abiding confidence in the Lord, and by Him he was sustained. This enabled him to pass through these most trying experiences of his life with Christian fortitude. In evidence of this there has come down to us a precious glimpse into his inner life at this time, a brief meditation written on March 25, 1825, his twenty-eighth birthday, in which he says:

"Today I am twenty-eight years old. Hitherto a kind and gracious providence has brought me. And by the grace of God I am what I am. I have abundant cause to say, that, in very deed the Lord has been good to me; infinitely more so, than I have in any wise deserved, or could have expected, considering how often I have sinned against him and how little I have glorified him. But, I desire to be unfeignedly thankful to God for the past, and to trust him for the future. If my life should be spared 28 years more, I do most devoutly hope and pray that I shall have done 28 times as much for God as I have hitherto done or accomplished for him. My ardent desire is to live to

the praise of God, and to the good of my fellow creatures, whilst I have my abode in this world. And, whether my years be many or few in this world, I wish to spend them all in the ways and service of my Maker. It is now about eight years since I left the Egypt of this world, and entered upon the spiritual journey towards the Canaan in the skies. And though, like the Israelites of old, I have had to drink the bitter waters of Marah, like them also I have found the sweet and delightful waters of Elim."

CHAPTER IV.

OUR WORK ESTABLISHED AND ORGANIZED

The "glorious revivals of religion" which took place under Winebrenner's pastorate in the German Reformed Church were not interrupted but rather stimulated by his separation from that denomination. He was then freer than he had ever been before. He could worship God according to the dictates of his own conscience. He could preach the gospel as enlightened and prompted by the Holy Spirit and none could hinder. And those who were like-minded, especially those who had been converted under his ministry stood by him. They continued their work with ever-increasing zeal and activity. They held religious services and evangelistic meetings in private houses, in school-houses, in barns, and in "God's first temples"—the groves. The revival fires thus kindled in Harrisburg spread in nearly all directions, and in towns and country-sides gracious works of God's redeeming grace were witnessed, resulting in the salvation of many precious souls, the number reaching far into the hundreds. And among these converts and others who identified themselves with this evangelistic movement some were found capable and worthy to be co-laborers with Winebrenner in the gospel ministry.

Very soon the need of some kind of organization

was naturally felt by these converts and their leaders. There were questions to be decided in connection with their spiritual interests. And if their work was to be continued and made permanent there were temporal matters to be looked after, such as the support of the ministry, the building of meeting-houses and many other things involving the transaction of business. The natural and sensible conclusion which they reached was that local churches should be organized in their respective communities.

The first church was organized in Harrisburg. The exact date is somewhat in doubt. But its house of worship, called Union Bethel, on Mulberry street, where the Harrisburg Hospital now stands, was built in 1827, and the church was evidently organized prior to that time, but not earlier than 1825. This important step taken by the brethren in Harrisburg was naturally followed by the organization of churches in other localities.

This organizing of churches involved a great deal more, at that time, than appears at first thought. Winebrenner and his co-laborers were not organizing Reformed churches, nor local churches for any other denomination; had they been doing so, it would have been a simple matter—the mere carrying out of a familiar formality. Instead, every step taken was on new ground, and without any previously conceived plan. They met each problem as it arose, trusting in God for divine wisdom to solve it. The situation, says Winebrenner, “led me to a closer and more careful study of the Scriptures; and this, in turn, led to a change of

views in relation to the subjects of baptism, confirmation, feet-washing, church titles, government, discipline, etc. Under God, and through these marvelous changes and reformations, I was led to fall back upon the primitive and scriptural platform of establishing churches, administering ordinances, and teaching the way of the Lord more perfectly."

The restoration of primitive Christianity was the watchword of Winebrenner and his followers, and it was on this primitive and scriptural basis that all questions, after a careful study of the word of God, were decided. For example, these churches that were being organized must have a name. What should it be? The criterion adopted was that Bible institutions should be called by Bible names, and that Bible names should not be applied to human institutions. They believed that the church was unquestionably a Bible institution, and to the Bible they turned for its name. There they found, again and again, the title, "church of God," and no other church name, and that settled the first and one of the most important questions.

These churches must also have officers. Again they turned to the New Testament, and found there that the officers of the church are elders and deacons, and these were elected in the organization of the churches. Winebrenner made a careful study of this subject, and in 1829 published a small book on local church polity, in which he gave his views of the church, its officers, their respective duties, and the proper manner of governing the church and exercising church discipline. He declared the presbyterial system, or gov-

ernment by presbyters, or elders to be the scriptural form.

The interpretation given to the Scriptures with reference to the fundamental doctrines of Christianity, by Winebrenner and his followers, was substantially the same as that of other religious bodies of the Arminian faith. But the disputed subject of the ordinances of the church received careful and prolonged consideration. Then, as now, the Lord's Supper, or the Communion occasioned no dispute. As to baptism, Winebrenner had been brought up under the teaching and practice of sprinkling, and it was not until 1830 that he reached the positive and final conclusion that the only scriptural baptism is the immersion of believers. No sooner had he reached this conclusion than he proceeded to put it into practice. On a Sunday afternoon in the summer of that year he preached a sermon on baptism in the Union Bethel on Mulberry street, Harrisburg, after which he led his congregation to the Susquehanna river near by, where he was baptized by a close friend, Rev. Jacob Erb (later Bishop Erb) of the Church of the United Brethren in Christ.

The washing of the saints' feet as a church ordinance was another subject which claimed the earnest attention of Winebrenner and his followers. This rite had been practiced for many years in this part of the country by certain religious bodies, including the German Baptists and the Mennonites. The United Brethren also practiced this ordinance during the early years of their history. Winebrenner was present on different occasions when this ordinance was observed

by the United Brethren, but when invited to participate he excused himself on the ground that he had not yet come to a definite conclusion. Finally his study of the word led him to accept this truth and put it into practice. This was about the time that he came to a fixed opinion on baptism, or a little earlier, probably in 1829. From that time on he regarded feet-washing as one of the three monumental and symbolical ordinances which Christ set in the church, and ever after preached this doctrine with force and clearness.

It should be remembered that the momentous experiences through which Winebrenner passed during these five eventful years (from 1825 to 1830) were without previous plans. He went out from the German Reformed Church through force of circumstances, feeling that he must continue his great work of evangelism and soul-winning. At that time he had no thought of organizing churches. This question, as well as those of the church name, officers, doctrines and ordinances and all other matters were taken up and settled when forced upon him by the course of events. He had no human program to carry out. But we are glad to believe that he had what is infinitely better—the providential guidance of the Most High.

Everything which Winebrenner and his people taught and practiced could be found in other religious bodies—but not in the same combination. There were bodies which agreed with Winebrenner's views on the ordinance of baptism, but not as to the ordinance of the washing of the saints' feet. This was true of the Baptists. It was also true of the Disciples, who had

already presented the unsectarian conception of the church. On the other hand, denominations which observed the ordinance of feet-washing were not in accord with Winebrenner's views on baptism, and so on. Even the Free Will Baptists, who were more nearly in harmony with his views than any other body of people, had not accepted what Winebrenner believed to be the divine name—"the church of God." Hence, while our great human leader was not the discoverer of any new doctrine or practice, he is to be credited with the selection of a more perfect body of scriptural truth for doctrinal teaching and practice than any other extant, either then, or now. He and his people could have found in other Churches everything which they believed and desired to teach and practice. But they could not find these things in any one church. Neither could they affiliate with several different Churches. This was the situation which marked the beginning of a new movement and made necessary the organization of churches according to the New Testament plan—churches for the teaching and practice of "the truth, the whole truth and nothing but the truth."

Winebrenner's views on church polity were, as might have been expected, a gradual growth. When circumstances seemed to demand the organization of local churches he gave to the subject of their government his most earnest thought. His consideration at that time does not seem to have gone beyond the local church. No occasion had yet arisen to require further attention. And the plan of government set forth in

the New Testament, which he had taken as his "rule of faith and practice," was limited to local churches.

But since the association of these converts in church organizations in their respective communities proved wise and helpful, it soon occurred to them that a wider form of association of these churches by which their representatives might co-operate in the propagation of their common faith and in the carrying out of their common plans and purposes would also be profitable. Accordingly a meeting was called for this purpose. Concerning those who composed it and the work done, Winebrenner has this to say in his "History of Religious Denominations":

"From among the young converts, in these newly planted churches, it pleased God to raise up several able men, to take upon them the solemn and responsible office of the gospel ministry. These ministering brethren, with a few other great and good men with similar views and kindred spirits, labored and co-operated with each other for a few years without any regular system of co-operation; but, finally, they agreed to hold a meeting for the purpose of adopting a regular system of co-operation.

"In October, 1830, they met together for this purpose, pursuant to public notice, in the Union Bethel at Harrisburg, and organized the meeting by appointing John Winebrenner, of Harrisburg, Speaker; and John Elliott, of Lancaster, Clerk."

The forenoon was spent in devotional services. In the afternoon Winebrenner preached a sermon from Acts v. 38, 39. The sermon dealt with "the conversion

of sinners, the formation of churches, and the supply of the destitute with the gospel ministry." The speaker declared that the discharge of the third duty mentioned—"the supply of the destitute with the gospel ministry" was the principal reason why "we purpose to unite on the best and most efficient plan of co-operation." Then followed the adoption of a brief statement in keeping with the line of thought followed in the sermon.

"Thus originated," says Winebrenner, "the Church of God, properly and distinctively so called, in the United States of America; and thus, also, originated the first Eldership."

CHAPTER V.

CHURCH EXTENSION

At the time of the organization of the first Eldership, in 1830, local churches had been established at a number of points in Dauphin, Lancaster and Cumberland counties. Such organizations were effected at Middletown, in 1827; at Lisburn and Mechanicsburg, in 1828; at Linglestown, in 1829; and an independent church at Lancaster came into fellowship about 1827.

The years immediately following the organization of the first Eldership witnessed similar results in the formation of local churches in various localities in eastern Pennsylvania. A church was organized at Fredericksburg, Lebanon county, in 1830; at Mt. Joy, Lancaster county, in 1831; at Landisburg, Perry county, in 1832; at Churchtown, Cumberland county, in 1833; at Camp Hill, Cumberland county, in 1833; at Newburg, Cumberland county, in 1834; the same year an independent church at Shippensburg came into the fellowship of the Eldership after the manner of the church at Lancaster; the church at Elizabethtown was organized about 1836. Work had also been started about this time in Maryland, in Carroll and Washington counties.

These churches were the visible and organized results of the great and extensive evangelistic work carried on by Winebrenner and his co-laborers during

the first decade after his separation from the German Reformed Church. The list of his fellow laborers, our first ministers of the gospel, is a list of self-sacrificing and devoted servants of Christ whose names have been perpetuated with increasing affection to the present time. Andrew Miller, David Maxwell, James Mackey, William McFadden and Jacob Keller are the best known of those who began their work during this period and made for themselves a permanent place in our history. Winebrenner was their leader in every sense of the word and gave himself unreservedly to the great work in which they were engaged. Soul-winning, which should always be the master passion of the Christian ministry, was the daily desire of their souls and the constant object of their efforts. To this end they utilized every opportunity and facility. They gladly preached the gospel of salvation to the few persons who could find room to meet under a neighbor's roof. They availed themselves of larger meeting-places whenever and wherever they could be found. And in the summer time they went out into the great open spaces to feed the multitudes with the bread of heaven. These camp-meetings were perhaps the most effective of all the agencies employed during those early years to reach the unsaved and acquaint the people with our teachings and practices. The number of conversions ran into the scores and hundreds. Winebrenner was at his best as a revivalist, especially in the midst of a successful camp-meeting, and under his clear and impressive preaching there were many remarkable manifestations of divine power.

By this time the work had extended beyond the Allegheny mountains and the confines of the Keystone State. Its extension naturally followed the line of emigration. Many of our people had moved from eastern Pennsylvania to Ohio. While they were seeking to better their condition in a material way, they were not unmindful of their spiritual interests. Requests came back east for the preaching of the gospel and, so far as possible, these Macedonian calls were answered. Jacob Keller and Thomas Hickernell were the pioneer missionaries to Ohio and they were assisted by other ministers less widely known. Camp-meetings were the first evangelistic agencies and they were attended with an encouraging measure of success. From 1835 to 1840 meetings of this kind were held in Wayne, Holmes, Stark, Richland, Tuscarawas, Allen and Mercer counties, and in due time churches were organized in these and other counties.

The territory of western Pennsylvania, lying between the original field of operation in eastern Pennsylvania and the newer field in Ohio, naturally received attention. Thomas Hickernell and Jacob Keller labored here for a short time in the early stages of the work, but John Hickernell, a younger brother of Thomas Hickernell, was the real pioneer in western Pennsylvania, where he spent nearly all of his long and useful life. A very hopeful and substantial beginning was made in Allegheny, Beaver, Westmoreland, Butler and Venango counties during the closing years of the fourth decade of the nineteenth century. In 1839 churches were organized at Bethany, Westmoreland

county; Slippery Rock, Beaver county; Old Harmony, Butler county; and one in Venango county. The first mentioned is now the church at Alverton; the last mentioned is the church at Barkeyville. In the same year John Hickernell began preaching in Pittsburgh, which became the central point of all missionary operations in the western part of the State.

During the decade from 1840 to 1850 the home base of operations was extended to Bedford, Blair, Fulton, Huntingdon and Schuylkill counties in Pennsylvania and to Frederick county, Maryland. West of the Allegheny mountains Fayette, Cambria, Indiana and Greene counties were the new additions to the field of missionary operations. And in Ohio appointments were opened in Marion, Columbiana, Miami and Summit counties. Work was also started, with encouraging prospects, in the western part of Virginia.

But the activities were not confined to these established fields. Three other states, which have ever since been prominent in the work of the Churches of God, were entered by our missionaries during these years. In 1842 the Ohio Eldership extended its work over into Adams county, Indiana, and by 1850 the work had spread into Huntingdon, Allen, Wells, Noble, Whitley, DeKalb and LaGrange counties. Here, as in Ohio, Thomas Hickernell was the leading missionary. In 1847 George U. Harn, a native of Maryland and one of the ablest of our early ministers made an extended missionary journey into Illinois and organized a church at Mt. Carroll in 1848. Others had been engaged in preaching the gospel in Illinois and appointments had

been opened in LaSalle, Ogle, JoDaviess and other counties. Harn went on into Iowa, where missionary work had already been started by Emanuel Logue, sent out by the Eldership in eastern Pennsylvania. By 1847 Logue had established a church near Trenton, in Henry county, and the following year organized a church at North Bend, Johnston county. At these and other points the missionary efforts were attended with an encouraging measure of success.

Almost without exception the work at the various points in western Pennsylvania, Ohio, Indiana, Illinois and Iowa was started with a nucleus of Church of God people who had emigrated westwardly from eastern Pennsylvania and Maryland. In a few cases the preachers accompanied these families, in other cases they followed them, either on their own responsibility or by official appointment as missionaries. Under these circumstances the preachers were among former acquaintances and friends, yea more, their brethren in the Lord, who were willing to stand by them in proclaiming the precious truths of their common faith to others. But their opposition from without was often of the strongest kind, and many times they suffered the severest persecution. To the already mentioned heroes of the faith of these early years we may well add the names of Joseph A. Dobson, J. M. Klein and Joseph Glenn, in West Pennsylvania; and Daniel Wertz in Virginia.

The hardships endured and the trials suffered by these early missionaries of the cross make a record which can be but dimly visioned by those of us who

now live at so great a distance from their times and under circumstances vastly more favorable. Much of the country over which they traveled was wilderness land. Malaria had not yet been conquered by sanitary measures. Means of transportation were crude and primitive. It was a time when the minister's usual means of travel was on horseback with the saddlebags as his equipment. The journey which modern facilities for travel have turned into a pleasure trip was then a tiresome experience of exposure and danger. But none of these things turned them aside, neither counted they their lives dear unto themselves; for they were determined to be faithful to the ministry which they had "received of the Lord Jesus, to testify the gospel of the grace of God."

As in eastern Pennsylvania, so elsewhere, the first step was always missionary evangelism. Then, as soon as it was thought prudent, churches were organized, and as soon as they were financially able they erected modest meeting-houses. The plan for co-operative action by these churches in a given territory was also carried out, resulting in the organization of the Ohio Eldership, in 1836; the West Pennsylvania Eldership, in 1844; the Indiana Eldership, in 1846; and the Iowa Eldership, in 1848.

Another event of much historical importance occurred during this period. It was the organization of the General Eldership, in 1845. The annual Elderships had been found quite useful for co-operative effort and the doing of things in which all of the churches had a common interest but which no church could do alone.

This naturally suggested the wisdom of having a General Eldership through which the annual Elderships could co-operate in all matters of a general character. With this end in view Winebrenner visited the Ohio and West Pennsylvania Elderships in 1844, explained the purpose and advantages of the proposed general body and urged the election of delegates. As the annual Elderships were composed of the ministers and lay delegates from the local churches, so the proposed General Eldership, in keeping with the same principle of representation, should be composed of a certain number of ministerial and lay delegates elected by the annual Elderships, the number to be determined on the basis of the number of ministers in each Eldership. At first each Eldership was given one ministerial and one lay delegate for every ten ministers. In 1902 the basis of representation was changed to one ministerial and one lay delegate "for every eight ordained pastors, and for every fraction above three-eighths." In 1921 the basis of representation was changed to one ministerial and one lay delegate "for every eight hundred members and major fraction thereof." It was at this time that women were made eligible as lay delegates to the General Eldership. From 1845 to 1905 the General Eldership met triennially; since 1905, quadrennially.

Twenty-two delegates were appointed to the first General Eldership—twelve by East Pennsylvania, six by Ohio and four by West Pennsylvania. Thirteen of these—six from East Pennsylvania, three from Ohio and four from West Pennsylvania came together at Pittsburgh, Pennsylvania, May 26, 1845. Winebrenner

was elected Speaker. A Constitution was adopted, containing the necessary rules of co-operation and providing for the management of all general interests. Resolutions were also adopted expressing the position of the body on public questions.

This work of evangelism and church organization, which had its beginning in Harrisburg in 1825, had now been going on for a quarter of a century, and we naturally pause to ask, with what results? It was at the close of this period (in 1849) that Winebrenner issued the second edition of his "History of Religious Denominations," in which we find the most accurate statistics available. He gives the following figures:

East Pennsylvania, number of licensed and ordained ministers, 56; organized churches, 75; preaching places, about 130; probable number of church members, 6,500.

Ohio—ministers, 20; organized churches, 40; other appointments, 90; church members, 3,000.

West Pennsylvania—ministers, 16; churches, 30; regular preaching places, 60; church members, 2,000.

Indiana—ministers, 4; organized churches, 10; other appointments, 25; church members, 300.

All of these statistics, except the number of ministers, are given by Winebrenner as the "probable" number. He also estimates the scattered members at two hundred or more, and then gives the following recapitulation:

Aggregate number of ministers, 96; organized churches, 155; preaching places, 305; church members, 12,000.

CHAPTER VI.

HISTORICAL CRISES

The second quarter of our century's history (1850 to 1875) has three outstanding features.

The first may be called the final trials and triumphs of Winebrenner's life. At the beginning of this period he had already lived fifty-three years, thirty of which had been spent in the active ministry. These years had been attended with severe trials and many hardships. They had been years of indefatigable labors. And his labors and those of his co-workers had been crowned with gracious triumphs. Without any previous expectation he had been used of God in establishing a religious body whose work, in a quarter of a century, had been permanently established in Pennsylvania, Maryland, Virginia, Ohio, Indiana, Illinois and Iowa and had branched out into a number of other contiguous states. He had been instrumental in organizing several Elderships and a General Eldership. He had seen several hundred churches and preaching places established. Scores of church-houses had been built, many of which he was privileged to dedicate. He had, as we now know, ten years more of life to live. During the first few years of this decade his activities continued as usual, with such special efforts as the expanding character of the work required. He and Harn made a missionary journey to the West during the summer of 1850, which required over four months

time and brought much inspiration and encouragement to the brotherhood in western Pennsylvania, Ohio, Indiana, Illinois and Iowa.

Winebrenner was establishing churches after the New Testament pattern. They were the same as the church which the Master had "purchased with his own blood," and for which he, as a follower of the Master, was also giving his life—by wearing it out in service. Nothing was dearer to Winebrenner's heart than the church. This was true of all the churches which had been established, but we may well suppose that the original church held a special place in his affections. And it is easy to imagine the enthusiasm and joy with which he and the church, in 1854, took the forward step of changing to a more desirable location by selling the property on Mulberry street and buying and building on Fourth street. This was the most costly and elaborate house of worship which the Church of God had so far erected, and after more than three score and ten years it still serves its purpose and at the same time memorializes the consecrated labors and self-sacrificing devotion by which it was made possible. It was evidently intended to have more than a local influence among our people. The house was dedicated November 4, 1855. This was "a high day in Zion," and gave promise of greater accomplishments in Harrisburg than ever before.

Little was it thought that during the next few years this "mother church," which, in keeping with the change of location was thereafter called the Fourth Street Church, and more recently the First Church,



FIRST CHURCH, HARRISBURG.

would pass through experiences alike distressing to the individuals connected with it and detrimental to the cause with which they were indentified, but such was the case. The principals in this unfortunate controversy were John Winebrenner and James Colder. The latter had gone to China as a Methodist missionary in 1851. But, having changed his views, he left the Methodist Church and returned to the United States, in 1854, and became a minister of the Church of God. The difficulty was schismatic in its effects upon the Fourth Street Church. The rightful authority in the appointing of a pastor of this church was the technical question at issue, hence, in an ecclesiastical sense the whole East Pennsylvania Eldership was involved. And the situation was made still worse by the family element which unavoidably entered into it, for Colder was Winebrenner's son-in-law. The long, tedious and distressing course of events in connection with this matter need not be recounted here. It is a page of our history which it is better to forget than to remember. It is sufficient to say that the question was carried through the courts, and finally, in 1862, the Supreme Court of Pennsylvania handed down a decision sustaining the authority of the Eldership in the appointing of pastors. This was a triumphant vindication for the followers of Winebrenner. It put them in possession of their church property on Fourth street, of which they had been illegally deprived for nearly four years. Spiritual and financial prosperity again attended their labors, so that this church has long since become one of the strongest in the General Eldership.

But Winebrenner did not live to see the successful outcome of this unfortunate and most regrettable experience of his career. After a period of failing health which extended over more than a year, he peacefully entered into rest, September 12, 1860. He was conscious until the end, and this was his final message to the ministry:

"In the event I depart, preach Jesus. Oh, the glory of preaching Jesus! I have never seen the necessity of preaching Jesus in the days of health as I have seen it since I have been sick. Preach Jesus in the days of your health. Tell the brethren to stick together!"

Owing to the litigation involving the bethel of the only church of God then in Harrisburg, the funeral services were held in the Methodist house of worship on Locust street. E. H. Thomas preached the funeral sermon, using as a text Hebrews 11:4. He was assisted by James Mackey, A. X. Shoemaker and Joseph Ross. The body was laid to rest in the Harrisburg Cemetery.

The second outstanding feature of this historical period was the Civil War, from 1861 to 1865. It was during these years that this nation, "conceived in liberty, and dedicated to the proposition that all men are created equal," was "engaged in a great civil war, testing whether that nation, or any nation, so conceived and so dedicated, can long endure." The influence of the war on church work, as well as on every other kind of human activity, was far-reaching. So were the events

leading up to the war, chief of which was the agitation of the subject of slavery. And the aftermaths of the war, as always, had their effects on the cause of righteousness. Hundreds of our laymen and many of our preachers entered the military service of their country, thus depleting, to that extent, the strength of the churches and the ministry. The courageous Harn, who had fought so many battles for the truth, was the most prominent of those who made the supreme sacrifice in the war. The life of the Union was at stake, and other things, for the time, were almost forgotten. The secular overshadowed the spiritual and the churches suffered the consequences.

The third outstanding feature of this period of our history was its remarkable manifestation of missionary zeal. Church work was continued and enlarged in the states where it had already been established. Camp-meetings were held east and west, as many as twenty to thirty in one season. The winter revivals were prosecuted with deep earnestness and great faith. These were the years when the terms "big meeting" and "protracted meeting" were as appropriate as they were familiar. Scores of church-houses were built. Sunday-school conventions were held to strengthen and advance that important auxiliary of the churches. And the self-sacrificing devotion of our pioneer ministers urged them beyond the older established fields into new territory, including Nebraska, Kansas, Missouri, Texas and Arkansas. In addition to the ministers already named as having attained prominence during this period, the following are added: B. Ober, E. Marple, Wm. Vance,

A. Megrew, E. H. Thomas, J. F. Weishampel, I. E. Boyer, J. A. Plowman, and L. B. Hartman.

The great activity of these years was the more remarkable in view of the two features previously mentioned in this chapter, both of which were of a discouraging and hindering character. The neglect of church work during the war was largely retrieved by a renewed and increased diligence during the years immediately following.

It may be said that some of the missionary zeal of this period, as well as that of other periods of our history, was not manifested according to wisdom. Hundreds of preaching appointments were opened which were sooner or later abandoned, and this was true in many places where churches were organized and houses of worship built. But the efforts put forth were praiseworthy nevertheless. The saving of souls and the establishing of churches were the supreme objects of these self-sacrificing pioneers. Their invariable method was to follow the tide of emigration. Their object was right and their method was wise. But as much could not always be said of the families of the Church in their plans of emigration. The family that moved hundreds of miles away from any other point of contact with those of their own faith could hardly expect to be followed by a missionary. Yet our brethren of the early years hesitated to make any exception when they heard a distant call. This extraordinary zeal and optimism must explain some steps taken during these years which failed to produce the hoped-for results. Otherwise it is hard to understand, for example, why

missionaries were sent from Pennsylvania to Texas, in 1855, not only because of the great distance, but also because of the slavery agitation. At that time this agitation had become so acute in the South that any one coming from the North, and especially to represent a Church that was known to be opposed to slavery was met with a suspicion that it was practically impossible to overcome, as the unfortunate history of the Texas mission and its lack of substantial results show. The Chicago Mission also belongs to this period and is another case in point. Its beginning, in 1864, was one of the most ambitious missionary undertakings upon which the Church had entered. It had A. X. Shoemaker, one of our ablest ministers, at its head. But its failure, after a decade of strenuous and heroic efforts, seems to furnish the explanation that it was a greater undertaking than our people, at that time, were capable of carrying through.

But, somehow, we cannot look upon these failures or speak of them in a spirit of criticism. As we read the record we think less and less of the failures and more and more of the heroic courage and the determined efforts, in spite of formidable obstacles, to glorify God in the upbuilding of His church. And the brethren of that time were not lacking in courage. They did not allow failures here and there to make them faint-hearted. They kept constantly at their task. As evidence of this, from 1870 to 1875, the period of the Chicago failure, seventy-seven houses of worship were dedicated, seven of them in Illinois, besides two rededications in Illinois and eight elsewhere.

CHAPTER VII.

WINEBRENNER—A CHARACTER SKETCH

It is easy to agree with Emerson that "an institution is the lengthened shadow of one man." And now, that we are about to leave the man to follow the lengthened shadow, it seems fitting that a few things, in addition to the facts already given, should be recorded concerning the one who, by divine grace, became the leader of an important religious movement.

Winebrenner's personal appearance is briefly but clearly described by one of his intimate contemporaries, Dr. George Ross, who says:

"He was tall and slender, about six feet high, and very erect, whether walking or standing, or in the pulpit; with high forehead, and rather long, thin face, bluish eyes inclining to gray. His hair was smooth and of light chestnut color when younger, but later in life it was slightly mixed with gray, and which he wore rather long. Dignity and solemnity were prominent features in his countenance; and it was impossible to be in his company without feeling that you were in the presence of a great and good man. Yet there was little stiffness in his manner, so that a little child could readily approach him with confidence."

The domestic relations of Winebrenner are naturally of interest to the student of history. His first marriage was to Charlotte M. Reutter, of Harrisburg,

October 10, 1822. This union was blessed with six children. After a happy married life of nearly twelve years, Mrs. Winebrenner was called to the heavenly home, May 20, 1834. His second marriage was to Mary H. Mitchell, also of Harrisburg, November 2, 1837. Of the four children by this marriage, three, John A. Winebrenner, Marshall H. Winebrenner and Emma W. Christman are living at this time (1926). Their mother passed away May 22, 1888.

The real character of a man, whatever it may appear to be elsewhere, is certain to be revealed in the family circle. But the domestic life of the true man is always in accord with his public life. So it was with Winebrenner. Through the kindness of his only surviving daughter, Mrs. Emma Winebrenner Christman, we have recently come into possession of much historical matter never before available, including a good deal of her father's domestic correspondence. When away from home, as he was much of the time, his frequent letters bear on every page the charm of a loving husband and father. There was counsel, comfort and encouragement for the wife and thoughtful kindness for the children. In a letter from Wooster, Ohio, June 10, 1850, while he was on his long trip to the West in company with Harn, he asks:

"How does Emma and the little boys come on? Are they good children, going to school and church and trying to learn? Give them all a sweet kiss for me, and tell them if they are good I will soon send them something."

In a long letter of November 27, 1851, to his daughter Ellen, who had recently accompanied her husband, Rev. James Colder, to a mission field in China, we find him saying:

“During the time of your voyage, whilst tossing amid the ocean waves and perils, many anxious thoughts flitted through my mind, and many ardent prayers for your health and safety were addressed to Him whose voice the winds and the waves obey. The emotions felt and the impressions made at the time of our parting on the first of March, when we gave you the parting hand and commended you to God and bade you an affectionate adieu, will not soon nor easily be forgotten. Your grateful remembrance of my parting words, ‘God bless you, my child, farewell!’ are not more fondly cherished by you than your deep emotions, your tender look, your soft hand, and your sweet warm lips in giving the parting kiss are and shall be by me. Feelings and recollections so pure and intense, time and distance shall never obliterate.”

In speaking and writing about his parents, as he frequently did, Winebrenner always made a distinction between his father and mother in reference to the spiritual life. “Both of my parents,” he says, “were members of the German Reformed denomination. My mother was pious. She prayed much with and for her children and carefully taught them the duties and principles of religion. The prayers and instructions of my mother impressed my mind with a sense of my duties and obligations to God at a very early period of my life.” Evidently his father’s life was that of the

average member of the German Reformed Church—a life marked by religious formality but lacking in spirituality. Winebrenner felt that his father needed the blessing of regenerating grace, and he urged this necessity upon him from time to time. In a letter written November 18, 1835, he said:

“My dear Father: Having been much concerned about you since my last visit, I beg leave to drop you a few lines and request you to let me hear from you. I should like to know whether you have found peace and salvation. I have been trying to pray for you night and day, and I do hope that the Lord has done something for you. If, however, you have not yet obtained a blessing, don’t give up looking to Christ by faith and prayer, and he will yet manifest himself to your soul. My prayer shall still be for your welfare.”

These human touches, deep and tender, give us a revelation of character that is well worth remembering.

The supreme passion of Winebrenner’s life was for the salvation of souls. This was why he preached, and this was why so much of his preaching was of a strictly evangelistic character. He began his ministry with this message, as we have already seen, among a people whose formality needed it but refused to accept it. And this passion possessed him to the end of his public ministry. The last General Eldership which he attended was that of 1860, at Upper Sandusky, Ohio, where he preached the Sunday morning sermon. His subject was “God’s Compassion to the True Penitent,” with Jeremiah 31:18-20 as a text. It was an unusual subject for such an occasion, but entirely characteristic

of Winebrenner. And it was a fortunate selection, for it enabled him to preach out of the fulness of his heart and with an earnestness, pathos and fervency which enabled his brethren from the different Elderships to remember him for what, more than anything else, he was, an exceptionally able and effective evangelistic preacher of the gospel of the Son of God.

But while he was always at his best when delivering the evangelistic message, it should not be inferred that he was lacking in ability along other lines of pulpit effort. The years of our history have produced no stronger preacher on strictly doctrinal subjects. When thus contending for the faith he was able to so marshal his arguments as to make them almost irresistible. And whatever the kind of sermon he preached, there was a clearness of thought, a plainness of speech, a fluency of expression and an impressiveness of manner which always made the sincere seeker after the truth feel that it was good to be there.

Had it been possible for Winebrenner to spend all of his time in the evangelistic field the results of his work might have been even larger than they were. But while he was a preacher at large most of the time, he found it necessary to serve as a pastor for a number of years. And circumstances required him to assume a great many executive responsibilities. It naturally fell to his lot to be the leader in the work of organization, as well as along all other lines of activity. And all this, to say nothing of his labors as an editor, author and publisher, which will be considered in a later chapter. Besides, he was left for the most part to rely on his

own financial resources, and found it necessary to devote considerable energy and time to business enterprises. Truly he was abundant in labors, and the varied responsibilities of his busy life developed a versatility which otherwise would never have been disclosed. For his service was efficient and his efforts were commendable along all lines of Christian endeavor.

All true Christians exemplify the word of God by their daily lives. But close observation will show that each Christian life manifests some part of the word in particular, and in some cases to such an extent that the life always suggests the scripture which it makes a living reality among men. From this point of view the character of Winebrenner was a suggestive illustration of the great principles set forth in the thirteenth chapter of First Corinthians. From a human standpoint his power was in his love, his kindness and his forbearance. He was a gentleman in the truest sense of that word. His was the charity that suffers long, envies not, vaunts not itself, "is not easily provoked," and "rejoiceth in the truth."

The preceding paragraph may explain why Winebrenner never entered the polemic arena in public debate. He lived at a time when this was one of the means by which different religious bodies sought to further their respective interests. And, as the leader of one of these movements, he was the logical man to meet an opponent when the cause which he represented was assailed, just as Alexander Campbell, at the same period of time, stepped to the front when there was debating to be done for the Disciples. But he left this

particular method of contending for the truth to Keller, Harn and others of his fellow workers. No doubt he rejoiced in their victories. But as for himself, it was not in keeping with his disposition. He confined his efforts to preaching the word, believing that the One whose mouthpiece he was in sending it forth would not permit it to return void. It is interesting to note, too, that the prevailing sentiment of the present is in accord with Winebrenner's attitude of the early years. Public debates on doctrinal questions make an interesting part of the religious history of the nineteenth century. And most of the time, from 1830, we had a few ministers who were eager to embrace such opportunities, and who acquitted themselves with credit to the cause. But this feature of church work is now wholly a thing of the past.

The space of this volume is too limited to record the many tributes to the character and work of Winebrenner by those who knew him personally and labored with him. But from among the number we select the testimonial of James Mackey, an intimate friend and fellow minister for many years, who says:

"My long acquaintance with John Winebrenner gave me every opportunity of a thorough knowledge of the man, who, whatever prejudice may invent, it is settled, was a great reformer of the nineteenth century. He was a model man of the age in which he lived, and though fallible, like other men, has perhaps sacrificed more than any man I know to serve God and promote His cause. In clouds or sunshine, through good and evil report, he persevered with wonderful steadiness,

and his serenity of mind and devotion were constant. He has gone to his quiet rest, not amidst the applause of the unthinking multitude, nor surrounded with the gorgeous and fulsome praise of men who seek this from mortals more than that honor which comes down from above; but in the hearts and memories of God's people did our brother treasure up a good report and an affection which time will not obliterate. And our hope is unshaken, that with the blood-washed millions in heaven his ample reward, through the righteousness of his Redeemer, is forever secured."

During the closing weeks of his life Winebrenner gave expression to a retrospective comment which indicates his own appraisal of his life and work. He said:

"There are things in my life which I have to regret; but, upon the whole, I have lived with a conscience void of offense toward God and man. And if I had my life to live over again, I do not know that I would change it in any particular, except some little things in which I may have erred in judgment. I have never felt free to waste my time and talents, and sometimes I have thought I taxed my mind more than my body was able to bear. None of my troubles through life at any time disturbed my sleep, or destroyed my appetite. I have not been without my temptations to ease and comfort; but I have withstood them all, and find it is the best to go without the gates and wage war with the devil. And the great comfort of my life is to know, feeble as the effort has been, God has blest it."

The inscription on Winebrenner's monument in

the Harrisburg Cemetery is an appropriate paragraph with which to conclude this chapter :

“An able minister of the New Testament—earnest and signally blest, in his efforts to save his fellow men. He has perpetuated his own memory, not on tables of stone, but on fleshy tables of the heart: ‘They that turn many to righteousness shall shine as the stars forever and ever.’ A successful reformer, he labored to build up the Church of God, she having one name, one faith, one baptism and one mission. This: To gather together in one all the children of God that are scattered abroad.”

CHAPTER VIII.

GROWTH OF ORGANIZED ACTIVITIES

The work of winning souls and promoting their fellowship and usefulness in churches established after the New Testament pattern has always been the supreme purpose of our ministry and laity.

During the early years of our history this was almost the only purpose. But as time passed the necessity for developing methods of church work in the way of organized activities and additional departments became clear and received increasing attention.

These steps were always looked upon as merely means to an end, the end being that just mentioned—soul-saving and church upbuilding. It was on this ground that Winebrenner justified the organization of the first Eldership, in 1830. In his sermon on that occasion, from Acts 5:38, 39, he interpreted “counsel” and “work” to mean “the preaching and propagation of Christianity; or, in other words, the conversion of sinners, the formation of churches, and the supply of the destitute with the gospel ministry. The furtherance of this counsel and work, then, is the great ostensible object contemplated by the present meeting And for the accomplishment of this,” he said, “we purpose to unite on the best and most efficient plan of co-operation.”

For the same purpose Elderships were organized

in Ohio, West Pennsylvania, Indiana and Iowa, as we have seen in a preceding chapter. Then followed the organization of other Elderships from time to time, so that by 1900 the following additional names are found on the list, making eighteen Elderships in all: Michigan, organized in 1850; Illinois, 1853; Texas and Arkansas, 1857; Maryland and Virginia, 1872; Nebraska, 1875; Southern Indiana, 1881; Missouri, 1881; Kansas, 1881; West Virginia (North), 1883; Oregon and Washington, 1891; Oklahoma and Indian Territory, 1892; West Virginia (South), 1894; Arkansas (Colored), 1896.

Several other Elderships, which were organized during these years, had lost their identity prior to 1900, either by consolidation or otherwise.

The Maine Eldership, unlike the others, was not formed as a result of our missionary activities, but by the affiliation with us of a number of local churches of a similar faith in that state, and their organization into an Eldership in 1874. This was brought about largely through the influence of Dr. George Ross and Rev. George Sigler, of the East Pennsylvania Eldership, who visited the brethren in Maine early in 1873, and Rev. Peter Loucks, of the West Pennsylvania Eldership, who made two visits to Maine later in the same year. But the great distance of this Eldership from the rest of the General Eldership, as well as local difficulties, hindered success, and the ecclesiastical relationship ceased after a score of years.

The German Eldership was established in 1854 to meet the needs of those who desired religious services

in the German language, and for a time this end was accomplished in a fairly satisfactory manner. But it was found that a linguistic dividing line was not as serviceable a safeguard against friction as a geographical one. Besides, the gradual growth of the English language among these people had its natural effect—an effect not favorable to the future of the German organization. So the official relation of this Eldership to the General Eldership ended with an action of the latter body in 1893, at which time its organized activities had practically ceased.

Since 1900 the Oklahoma and Indian Territory Eldership, in keeping with the geographical change, has become the Oklahoma Eldership. Oregon and Washington have been divided into two Elderships under their respective names, but the work on the Pacific coast, never very substantial, is practically extinct. The Arkansas Eldership (Colored) has become the Arkansas and Oklahoma Eldership (Colored).

The development of the organization idea was seen not only in the establishing of annual Elderships and a General Eldership, but also in the systematizing of their work. The formation of the first Eldership was of an elementary character, and included but little more than the effecting of an organization. The development of the organization was a gradual growth. From time to time the work was divided into different departments, for the management of which appropriate boards and committees were created as the need arose, to function in the interim between the meetings of the Eldership. These subordinate organizations in the

annual Elderships include a Standing Committee, to exercise ministerial discipline, provide for vacancies in appointments, and similar duties; a Board of Missions, to care for the weaker fields; a Board of Education, to have charge of the Eldership course of studies; a Board of Finance and a Board of Church Extension, for the work which these names indicate. The number of boards and committees varies in different Elderships, but those just mentioned will give an idea of the character and development of these ecclesiastical organizations. Naturally the same process of development is seen in the General Eldership. It has a Board of Publication to manage an interest which at first was an individual responsibility; a Board of Missions to control the important work which was originally promoted directly by annual Elderships; the establishing of our own publishing house made necessary the creation of a Board of Directors for its management. The General Eldership also has an Executive Board and a Board of Education.

In addition to the changes in organization details due to the expansion of its work, the General Eldership has made other changes of importance from time to time. For example, at the session of 1896 the name was changed from "Church of God" to "Churches of God," on the ground that the singular form is a denominational application of the word "church," which is not justified by its use and meaning in the Scriptures. And at the session of 1899 the General Eldership changed the custom which had been in vogue in the Elderships of giving ministers an Annual License and adopted for general and uniform use a Life Certificate

as being more in keeping with the significance of ministerial ordination.

The period from 1875 to 1900 (the last quarter of the nineteenth century and the third quarter of our first century) is notable also for the development of organized activities other than those of the annual Elderships and the General Eldership.

Prior to this time about the only auxiliary that the churches had was the Sunday-school. And this important branch of the churches' work took on new life and vigor through the centennial anniversary of the Sunday-school movement, in 1880, an event which was quite generally observed by all religious bodies. Sunday-school conventions also became quite popular and were held in a number of the Elderships.

Then came the Young People's Society of Christian Endeavor, originating in 1881, through the instrumentality of Rev. Francis E. Clark. It at once appealed to the forward looking ministers and laymen of the Churches of God, especially those of the younger generation. They regarded it as the best method yet proposed for the care of converts and the development of the spiritual life of the young people and the control of their religious activities. The result was the organization by our ministers of a number of Christian Endeavor societies early in the history of this movement and their multiplication through the succeeding years. This is our only young people's organization, and it has fully supplied our needs wherever it has been properly managed and supported.

In addition to these things there are two other

events in the development of our organized activities during this period which are of far-reaching influence in our work as a religious body. The first was the establishing of Findlay College, in 1882; and the second was the inaugurating of our foreign missionary enterprise, in 1896. These subjects, because of their special importance, are left for consideration in succeeding chapters.

These different lines of organized effort naturally required and received a great deal of attention on the part of the brotherhood. But the real end, for the attainment of which they were but the means, was never lost sight of. Missionary evangelism was continued, and, while a good many church projects failed, in many other places the efforts produced gratifying results.

Missionary work was carried on in Nebraska, Michigan, Missouri, Arkansas, Texas, Indian Territory, and to a limited extent on the Pacific coast. The best known missionaries were Daniel Blakely, C. S. Bolton, G. T. Bell, J. W. Riddle, D. S. Summit, J. F. Schoch, D. Keplinger, J. C. Forncrook, J. Garrigus, A. Wilson, E. M. Kirkpatrick, J. C. Caswell, C. H. Ballinger and H. W. Allen. R. H. Bolton traveled extensively as a general worker and collector of missionary funds. These brethren reported many conversions on their fields of labor, the organization of a creditable number of churches in new places and the erection of some houses of worship.

While these missionary operations were in progress on the frontier, aggressive work was continued in the older Elderships. Of the ministers who held promi-

nent places during these years the following are mentioned: C. H. Forney, George Sigler, D. A. L. Laverty, A. H. Long, A. Swartz, C. Price, J. M. Carvell, B. F. Beck, D. S. Shoop, M. M. Foose and J. W. Deshong, in East Pennsylvania; S. Spurrier and G. W. Seilhammer in Maryland; John Hickernell, Jacob M. Domer, Peter Loucks and R. L. Byrnes in West Pennsylvania; N. M. Anderson in West Virginia; G. W. Wilson, H. W. Oliver, J. M. Cassell, T. Koogle, W. P. Small, J. R. H. Latshaw, and J. W. Aukerman in Ohio; I. W. Markley and W. W. Lovett in Indiana; Geo. Sandoe, M. S. Newcomer, I. S. Richmond, W. B. Allen, W. I. Berkstresser, J. Bernard and O. B. Huston in Illinois; J. S. Miller, C. S. Wilson, A. Hollems, J. C. Kepford, A. C. Garner, J. Lininger, J. M. Klein and L. F. Chamberlin in Iowa.

These brethren, with their no less worthy but less widely known fellow ministers, adorned the years of their activity with a spirit of devotion and self-sacrifice in keeping with their "high calling of God in Christ Jesus." And they were not without reward in the visible results of their labors. Many hundreds of souls were saved and added unto the churches. Spirituality was cultivated. Material interests were improved. Better systems were introduced for the support of the ministry. Greater impetus was given to the movement to secure parsonages. Many new church-houses were built and others were remodeled to better adapt them to the plans of aggressive church and Sunday-school work.

The celebration of our semi-centennial during this

period created a fresh interest and contributed something toward the advancement of the cause. This was in 1880, fifty years after the organization of the first Eldership. The anniversary was observed with appropriate services in the churches and numerous articles appeared in *The Church Advocate* on our history, doctrine and polity.

The spiritual welfare of the freedmen has claimed the attention of our people to a limited extent ever since the Civil War, but with only meager results. For many years we have had a few colored churches within the territory and under the jurisdiction of the East Pennsylvania Eldership. They have struggled along faithfully without the encouragement of substantial growth. They are at this time under the pastoral care of Rev. W. J. Winfield, S. T. B., the best qualified man of his race, intellectually, that these churches have ever had. In 1896, following a few years of missionary work among the colored people of the western part of Arkansas the General Eldership established The Arkansas Eldership of the Churches of God (Colored). This official action naturally gave a more general interest to this department of work. It is now The Arkansas and Oklahoma Eldership (Colored). And while here, as in the East, no great success has been attained, the efforts put forth have at least been significant of our sympathetic attitude toward the colored race.

During these years missionaries of the southwest in the employ of the Board of Missions of the General Eldership did considerable work among the Indians in

the territory bearing their name, resulting in a good many conversions. A few churches were organized, while other converts affiliated with white churches already established.

Another movement of more than ordinary significance, which had its inception at the close of this period, was the beginning of missionary work among foreigners in western Pennsylvania. During the early part of 1896 a number of persons of Slavic nationality were converted in an evangelistic meeting held by the church of God at Mount Pleasant, Pennsylvania. These converts were devoted and zealous, and anxious to carry the glad news to others of their people. Under the direction of the pastor, S. G. Yahn, a mission was started in another part of the town and a deep interest was created. Two brothers among the converts, John and Jacob Luchansky, were men of more than ordinary talent and soon developed into capable preachers of the gospel message. A number of others, in the course of time, also became effective speakers. They were all filled with the missionary spirit and anxious that the rest of their people might come into possession of the salvation which they had found. As a result the work spread to other localities in western Pennsylvania and over into Ohio, so that we now have missions in a number of industrial centers. Those who returned to their homeland carried the truth with them and scattered the seed. There has been the time of growth and the season of fruit-bearing has come. We now have several hundred members in Czecho-Slovakia and Hungary, fairly well organized for aggressive work.

CHAPTER IX.

PUBLISHING INTERESTS

Church papers have long since been considered indispensable in the successful prosecution of church work, and the number of such periodicals is more numerous than the religious bodies which they are intended to serve.

But this was not the case a hundred years ago and even later. Then there were only a few religious papers in the United States and these were difficult to maintain.

This, considered in connection with the fact that Winebrenner already had numerous and heavy burdens of responsibility in "the care of all the churches," enables us to better appreciate his foresight and zeal in establishing a creditable church paper at any early period of our history.

Winebrenner evidently recognized the need of a church paper very soon after the organization of the first Eldership, in 1830, for as early as 1833 this project was considered and indorsed by the Eldership. There were some unavoidable delays, but on June 5, 1835, the first issue of the paper appeared, under the name of *The Gospel Publisher*. It consisted of four pages, about fifteen by ten inches in size, and was published weekly at the price of one dollar and fifty cents a year.

The life of the paper under this name covered a

little more than a decade. The subscription list during this period probably averaged about five hundred. Winebrenner, after serving as editor for nearly five years, was succeeded by Rev. J. F. Weishampel, a versatile writer and energetic worker, who continued in this position for three years and eight months. Rev. George McCartney succeeded Weishampel in January, 1844, and continued as editor until the paper suspended publication, in August, 1845.

THE CHURCH ADVOCATE

The failure of this first attempt to establish a church paper on a permanent basis did not discourage the more thoughtful and forward looking members of the churches. They felt that the project was both possible and desirable, and they were ready to try again. Accordingly they turned to Winebrenner, who, although he had no inclinations in the direction of editorial work, was always willing to subordinate his personal preferences to the good of the cause, especially in supplying what seemed to be an imperative need. But little time was spent in preliminaries, for in June, 1846, the paper was revived under the name which it has borne ever since—*The Church Advocate*. For six years it was published semi-monthly, and then became a weekly. Winebrenner remained at the helm for eleven years, and then sought to relieve himself of the “toils and perplexities of editorial life” by transferring the paper to his son-in-law, Rev. James Colder.

It should be remembered that while *The Church Advocate* was, in a sense, the official organ of the

Church of God, and while Eldership and General Eldership actions were taken and a Publishing Committee and a Board of Publication were provided from time to time, the work of conducting and financing the paper was practically the individual responsibility of the editor. And the greater weight of responsibility was always the financial burden. For obvious reasons Winebrenner held a unique place in the confidence and affections of the brotherhood, which many times enabled him to succeed where others failed. And so it turned out again, for in less than two years Colder abandoned the project "because of embarrassment for want of funds."

Rev. E. H. Thomas became the next editor of *The Church Advocate*, and for once the mantle of Winebrenner fell on the shoulders of the right man. Thomas resembled Winebrenner in many respects, and was better adapted to and more capable of filling Winebrenner's place, not only in the editorial chair but also in other positions than any one who had so far been tried. For ten years, although in failing health part of the time, he devoted himself with unsparing energy and marked ability to his important task, and was rewarded with results which placed the church paper's standard of success, financially and otherwise, higher than it had ever been before. The subscription list had increased to approximately three thousand.

On the death of Thomas, September 11, 1869, Rev. C. H. Forney, the assistant editor, succeeded to the editorship, a position which he filled continuously until 1909—a period of forty years. Forney brought

to the position the optimism of a young man of thirty years, combined with the persistent purpose which is essential to the successful promotion of a difficult enterprise. His natural and acquired abilities as a journalist were good and were judiciously developed by study and practice. His editorial discussions were thorough and comprehensive. The fundamental and distinctive doctrines of the Churches of God were frequently and clearly taught. The enterprises of the General Eldership were loyally supported. Current events and their religious bearing received discriminating comment. Pastors and churches were guided and encouraged in their work by editorial counsel. His economic management of the affairs of *The Church Advocate* was particularly notable. Under his direction the paper became self-sustaining, and also accumulated a small surplus from year to year, which, in the aggregate, aided materially in establishing a publishing house.

On the retirement of Dr. Forney, at the General Eldership of 1909, Rev. S. G. Yahn, D. D., of the West Pennsylvania Eldership, was elected editor and has been continued in this position since then by successive re-elections. The arrangement of *The Church Advocate* has been almost entirely changed, in keeping with the most desirable features of modern religious journalism. The subscription list has increased from about 2,000, in 1909, to nearly 6,000, in 1925. An endowment fund was started in 1917 with a surplus of \$8,500 on hand at that time. This was increased annually during the next eight years by the addition of a certain percentage from the Forward Movement fund, making a

total endowment of approximately \$65,000. This has placed the paper on a substantial basis financially, notwithstanding the fact that its cost of production during the World War and since has been practically twice what it was before. It has also made possible a reduction in the subscription price below that of any other paper of similar size and quality.

All of the editors of *The Church Advocate* except the present one were from the East Pennsylvania Eldership.

SUNDAY SCHOOL LITERATURE

The effort to supply literature for the Sunday-schools dates from 1867. *The Sunday School Gem* made its appearance in that year, having been authorized and provided for by the General Eldership of 1866. It was successfully established under the direction of E. H. Thomas, editor of *The Church Advocate*, who laid a good foundation for the work of subsequent years. In January, 1869, Thomas was succeeded in the editorship by J. H. Redsecker, an East Pennsylvania layman of good ability as a writer and well qualified for work of this kind. His service continued for nine years, when Rev. George Sigler, of the East Pennsylvania Eldership, became his successor. Sigler was an able preacher and an efficient and faithful pastor. And his influence, which was always of special value in the Sunday-school, now extended to the Sunday-schools everywhere. W. A. Laverty, a good writer and a very active and efficient layman of the First Church in Harrisburg succeeded Sigler as editor in

1896 and filled the position in an acceptable manner for twenty years. J. B. Martin, of Middletown, Pennsylvania, another layman of prominence in Sunday-school work became the editor of *The Sunday School Gem* in 1916 and continued to serve acceptably in that position until 1921, when all of the Sunday-school periodicals were placed under one editorship.

For seventeen years *The Sunday School Gem* was published monthly, from 1884 to 1906 semi-monthly, and since then weekly. It has been successful from the beginning, and by 1925 had reached a weekly circulation of over nine thousand copies.

The first attempt to supply helps in the study of the Sunday-school lesson was made in 1879, when *The Sunday School Workman*, a monthly publication was issued with Rev. Peter Loucks, a leading minister of the West Pennsylvania Eldership as editor. At the end of two years and a half, Loucks was succeeded by J. H. Redsecker, who, in turn, was succeeded, in 1886, by Rev. J. M. Carvell, a prominent minister of the East Pennsylvania Eldership. In 1890 Rev. D. S. Shoop, another well-known preacher of the East Pennsylvania Eldership became the editor of this periodical, which, from that time has been known as *The Workman Quarterly*. Shoop's editorship continued for twenty-three years and received the merited approval of the general brotherhood. He was succeeded, in 1913, by Rev. C. H. Grove, of the East Pennsylvania Eldership, who brought to the position the benefit of his experience as a pastor and Sunday-school worker, as well as his exceptional ability as a Bible student and

writer. He also became the editor of *The Junior-Intermediate Quarterly*, authorized by the General Eldership of 1913 for the use of the boys and girls.

Efforts to provide the little folks with literature resulted in the appearance, January 1, 1885, of a small weekly paper called *The Sunbeam*. This was followed, in 1896, by the *Primary Quarterly*. The success of these efforts was due largely to the admirable work of Miss Lydia A. Forney, of Harrisburg. She became the second editor of *The Sunbeam* (succeeding Sadie R. Hemperly, of Middletown, Pennsylvania, who had served with efficiency for a little less than two years) and the first editor of the *Primary Quarterly*. She continued to edit the *Quarterly* until it was discontinued by the General Eldership of 1913, on the adoption of plans for the *Junior-Intermediate Quarterly*. Her editorship of *The Sunbeam* was terminated by her resignation in 1914. The vacancy was filled by the election of Miss Edith Myers, of Mount Joy, Pennsylvania, who served until 1920, and was succeeded by Rev. C. H. Grove, D. D.

The General Eldership of 1921 made effective a plan which had been contemplated for a number of years, that of putting all of our Sunday-school literature under one editorial and business management, and elected Dr. C. H. Grove to this important position. The following periodicals were thus placed under his direction: *The Sunday School Gem*, *The Sunbeam*, *The Workmen Quarterly*, *The Home Department Quarterly*, *The Lesson Leaves*, and *The Junior-Intermediate Quarterly*. This literature has been edited with

marked ability, and its growing popularity among the Sunday-schools is evidenced by an increasing circulation from year to year.

THE PRINTING PLANT

Harrisburg has been our publication headquarters from the beginning of this enterprise, in 1835, until the present time, with the exception of three years when *The Church Advocate* was located in Shiremanstown, two months in Mount Joy and fifteen years in Lancaster.

The principal difficulty was encountered in establishing and maintaining a printing plant. Naturally it was limited and crude compared with such establishments of today, but it served its purpose. Yet the equipment, materials and wages most of the time involved more expense than could be provided for by the relatively small list of subscribers and the uncertainty as to the payment of their subscriptions. Contributions were solicited from time to time to meet the ever-present debts. Those in official responsibility as members of the publishing board or committee were obliged to bear a good deal of the financial burden and to suffer considerable loss.

These financial struggles in connection with the printing establishment, whether owned by the General Eldership or the editor, continued until about 1870. During the next thirty-one years the printing was done by contract with other establishments. And this change, combined with other more favorable conditions, placed the Church paper on a self-sustaining basis.

In 1901 another effort was made to establish our own publishing house, under conditions and with accumulated means which insured success. As a preliminary step a book store had been opened in a rented room at 335 Market street, Harrisburg, in 1885. This was followed, in 1899, by the purchase of the property at 329 Market street, Harrisburg, and the transfer of the book store to that location in 1900. And a year later the necessary machinery was purchased and installed in the same building and the issue of *The Church Advocate* of July 3, 1901, was printed and mailed from our own Publishing House. Since that time our publishing interests have been handled more conveniently and satisfactorily than was possible while depending on other establishments, and they have been increasingly successful.

In 1914, in order to provide more room and better facilities for the printing department, a brick building of three stories was erected on the rear of the Market street property at a cost of approximately \$10,000, and some new equipment was added. The business continued to prosper.

From time to time the Publishing House has printed one or more periodicals for other religious bodies and has done considerable job work. The printing of our Church and Sunday-school literature requires about three-fourths of the time. About one-fourth of the annual product is for outside customers.

In 1920 the Market street property was sold for \$135,000. A new site was purchased on the corner of Thirteenth and Walnut streets, where a fine building



CENTRAL PUBLISHING HOUSE.

was erected, into which the publishing business was transferred in the fall of 1922. This gave the Churches of God a much larger and better publishing house, with twice as much machinery, and \$53,000 left for endowment. This endowment has enabled the Board of Directors to lower the prices of our Sunday-school literature and will make possible the circulation of much-needed promotional literature. At the time this change was made it was decided to eliminate the book store and devote the entire plant to the printing and publishing business.

In addition to what has been said about our periodical literature, it should be added that the books published during the century make a creditable list. More than fifty of our ministers have been the authors of from one to several books and pamphlets. In this, as in other matters, Winebrenner takes the lead. Considering the conditions of those early years and the financial and other difficulties which operated as hindrances to such efforts, the number of religious books, hymn-books and pamphlets which he published is rather remarkable.

CHAPTER X.

EDUCATIONAL WORK

In the early years of our history our people in general were indifferent to the subject of education, especially higher education. Some of them, indeed, were more than indifferent; they were opposed to education—even to the education of young men for the ministry.

The characteristics and ancestral history of the people with whom our work had its beginning, as set forth in chapter one, partly explains their attitude and opposition relative to education. A further explanation is found in the religious movement of which they were a part and which was of more absorbing interest to them than anything else. This movement was a spiritual awakening along evangelistic lines, which had for its chief opposition the formalism of certain denominations. It so happened that these denominations had most of the ministerial education of that day. Their pastors were well educated. They were intellectually strong but spiritually weak, and the churches to which they ministered had the form of godliness without its power. On the other hand, the men who were preaching the gospel to our people were without the training of the schools, Winebrenner being almost the only minister of those years who had received a classical and theological education. But these men had the

power of the Holy Spirit. They preached with the divine unction, and the people greatly rejoiced in their ministry. It was not, therefore, unnatural, though very unfortunate, that they placed education and the Holy Spirit in contrast. The same was true of certain other religious bodies of that day which had sprung up through the evangelistic awakening. For a good many years their leaders, in their efforts to establish schools, had to contend with the opposition of many of their people to an educated ministry. These people were entirely sincere. They believed that their "preachers should be made by the Lord, not by the schools;" they wanted a "religion of the heart, not of the head." That there is no essential conflict between an education and the Holy Spirit; that genuine religion is of both the head and the heart; this, the real truth, they finally grasped; but it required years of waiting and teaching.

In this matter of patient training and tactful agitation Winebrenner's leadership was no less efficient than in other departments of our work. He urged the matter of education privately and publicly. And his precepts were supported by an example which gave them peculiar power. Both education and the Holy Spirit were clearly in evidence in all that he did for the churches, and thus his personal example did much to correct the erroneous impression that the former is antagonistic to the latter.

At the first General Eldership, in 1845, the following resolutions were adopted:

"Resolved, That this Eldership consider the sub-

ject of education of vital importance, both from a civil and religious point of view.

“Resolved, That we recommend to the members of the churches to have their children liberally educated to the utmost extent of their ability.”

Other leaders came to the aid of Winebrenner in this agitation in favor of higher education as a church movement. Official actions were adopted by various Elderships and the General Eldership from time to time and several unsuccessful attempts were made to establish schools under ecclesiastical control.

The first of these efforts was made by the East Pennsylvania Eldership when, in October, 1850, it appointed a committee with authority to establish an institution of learning. Nothing definite was accomplished, however, until 1856, when a site of about three acres was purchased on the Swatara creek, near Middletown, for \$1,000, and plans secured from an architect for a school building which was to cost \$20,000. The institution was to be known as The Swatara Collegiate Institute. The school was to be established and largely supported by the sale of stock. It was an ambitious undertaking, but it came to an early end. The building was not erected, and the following year the trustees were authorized to sell the ground and the project was abandoned.

In the meantime an academy had been opened at Shippensburg, Pennsylvania. It was also a stock concern, and was controlled by members of the Church of God. George U. Harn and James Colder were especially interested in this project. It was called

The Shippensburg Institute. It received favorable consideration from many of our people, and indorsement from some of the Elderships; but it lacked permanency.

In the Fall of 1861 the East Pennsylvania Eldership took under advisement the project of purchasing the academy at Mount Joy and appointed a committee to take further steps in this direction. And, while the effort was unproductive of results, and was abandoned the next year, it shows that the importance of education was not lost sight of, and that the leaders of the Eldership were not daunted by previous failures.

A few of the other Elderships also took official actions looking toward the establishment of schools, but without any substantial results.

These commendable efforts and unfortunate failures illustrate the two facts already stated; namely, that while the importance of education was recognized by the leaders, who were therefore willing and anxious to do their part in establishing schools, it was not recognized by the brotherhood at large, upon whom such schools must depend for their students and financial support.

By this time leading brethren were beginning to grasp the idea which, in the light of subsequent events we now know to be the true one, that the only successful plan for establishing and maintaining an institution of learning is the co-operative action of all the Elderships in support of one institution, instead of each of several Elderships trying to maintain its own school. And, as a natural corollary, that the establishing and

maintaining of such an institution should be under the direction of the General Eldership.

The first practical step in carrying out this plan was taken by the General Eldership of 1866, when it accepted a prospective academy at Centralia, Kansas, called The Centralia Collegiate Institute. It consisted of an unfinished building, a fund of several thousand dollars, and considerable land. But it was necessary for the General Eldership, as it had been for annual Elderships, to learn in the school of experience—an experience characterized by the dark hours of failure preceding the dawn of success. The General Eldership would not, of its own accord, have located an institution of learning for the general body so far removed from its constituency as Centralia, Kansas. Nor did it do so in this case. The infant enterprise at Centralia was probably adopted because it is easier to accept a gift than to reject it. But the fact of its extreme distance from our people in what was then the far west, and the additional fact that the matter of a college in a central location was being agitated at the same time caused the failure of the Centralia project and its abandonment in 1868.

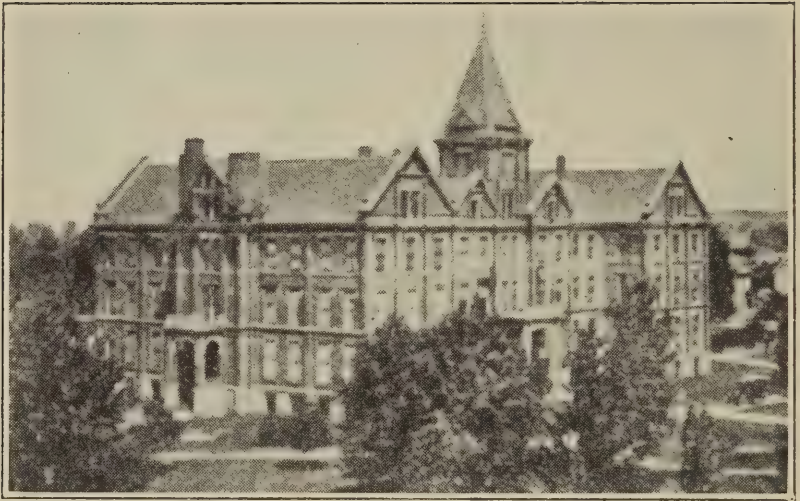
During the next thirteen years no definite steps were taken, but the subject of education was kept alive by discussion through *The Church Advocate* and by Eldership actions. Then came the year 1881, which, for two reasons, will ever be memorable in the history of our educational work. It was in that year that an academy was opened at Barkeyville, Venango county, Pennsylvania, which proved to be the most successful

effort of that kind which had so far been made. And it was the same year that the General Eldership took the action which resulted in establishing Findlay College, our splendid institution of learning at Findlay, Ohio.

Rev. John R. H. Latchaw was the founder of Barkeyville Academy. He started the school in the year named, in the bethel of the church of God at that place, of which he was the pastor. He was aided financially by public-spirited citizens and church members, especially by Henry Barkey and Abraham Hunsberger. The school made a good beginning under local management, but soon became an Eldership institution. By means of local gifts and Eldership support considerable ground was secured, a school building was erected, and later a boarding hall. There was a good attendance of students, not only from West Pennsylvania but also from other Elderships. Latchaw, after a term of four years, was followed in the principalship by E. F. Loucks, J. F. Bigler, Charles Manchester, W. C. Myers, Ira C. Eakin, G. W. Davis, H. K. Powell, and W. H. Guyer, in the order named. The principals and other members of the faculty who served from time to time were devoted servants of Christ. A genuine religious spirit was the controlling influence. A Christian atmosphere was always in evidence. And for a quarter of a century this Academy exerted a splendid influence among the churches and sent out young people who later successfully filled positions of leadership and responsibility. A striking illustration of its far-reaching influence is found in the fact that five of the six

presidents of Findlay College, before going to that institution, were connected with Barkeyville Academy, as principal, professor or graduate. The West Pennsylvania Eldership, therefore, has the distinction of being the only annual Eldership which successfully established and maintained an institution of learning. "Success" and not "failure," is the proper word to use. For while Barkeyville Academy ceased to exist some twenty years ago, the cause was not an inherent weakness, but the combination of two conditions which arose in the natural course of events. The one was the establishing of high schools which provided, as a part of the free school system, training equivalent to that for which tuition had to be paid at academies. The other was the establishing of Findlay College, a higher institution of learning, but also having facilities for doing the work which had been done by Barkeyville Academy.

The decision of the General Eldership in May, 1881, to establish a college was followed by immediate results. In about two months the offer of the citizens of Findlay to donate ten acres of ground valued at \$10,000 and \$20,000 in cash on condition that the college be located there had been accepted, and collectors had been appointed to secure funds for building and endowment. This enterprise involved heavier responsibilities than any other upon which the General Eldership had so far entered. And, while many difficulties were encountered, the prosecution of the work was remarkably successful. The building decided upon was of beautiful design and ample proportions. The response of the people to financial appeals was encour-



FINDLAY COLLEGE.

aging. It was felt that something of real and substantial worth was being accomplished. The corner-stone was laid May 25, 1884, and the building was finished in the Fall of 1886.

Rev. John R. H. Latchaw became the first president of Findlay College, in 1885. He entered upon his work with enthusiasm and gave his undivided attention and energy to the tasks before him. Many preliminary steps had to be taken, including the selection of other members of the faculty and the advertising necessary to bring the college to the attention of prospective students. This done, the time long and eagerly looked for arrived, and the brotherhood rejoiced in the auspicious opening of our first college, with about a hundred students, in September, 1886.

Here, then, we at last had an institution of learning where our young people could receive their training under Church of God influences, and which would provide not only the educational advantages of other colleges, but also give special attention to the teaching of the Bible and the preparation of young men for the ministry of the gospel. The objective goal of many years had at last been reached.

This was not only our first effort to establish a college, but, as we now know, a successful effort. Success, however, has come at the cost of many a financial struggle. It is one thing to establish a college. It is another thing to secure an endowment large enough to maintain it on a creditable basis. The first had been accomplished by 1886. The second remained to be done. This required faith, patience, teaching and agita-

tion. Our people responded to financial appeals, but not to an extent sufficient to meet the expenses of running the college. The result was an annual deficit, which, by the time the General Eldership met at Findlay, in May, 1893, made an aggregate debt of about \$25,000. In other respects, such as the strength of its teaching force and the size and character of its student body, the college had made a good record. But the amount of the debt, and the realization that a continuation of the conditions which created it would keep on increasing it, caused wide-spread dissatisfaction. This led to an investigation of the whole situation by the General Eldership, one result of which was a change in the presidency of the college.

Rev. William N. Yates, a young man of twenty-eight years, who had graduated from the college two years before and who was then pastor of the Front Street Church of God in Findlay was called to this responsible position. His magnetic personality, his effectiveness as a speaker, his radiating enthusiasm and his deep spiritual devotion—the elements of his character which have become so familiar in later years—were already in evidence in 1893, and indicated to his brethren that he was the logical leader for that critical period in the history of our educational work. His first and hardest task, that of providing for the troublesome debt which his administration inherited, was undertaken with courage and determination, with the result that the Board of Trustees, when it met in June, 1894, announced that the debt had been assumed by the Elderships, each Eldership having pledged itself to

raise a proportionate share of the amount. Yates resigned as president the following year. During the two years of his incumbency, the first as Acting President and the second as President, the college was in splendid working condition and a fine spirit prevailed.

This second presidential crisis in the history of the college was met when the Board convened in 1895 by the adoption of a plan which made Rev. Charles T. Fox, who had been a professor in the college for nine years, the Acting President. He rendered faithful and efficient service in this position for one year, and then declined a re-election. No man who has been connected with Findlay College has maintained a higher standing in the estimation of the general brotherhood and the student body than Dr. Fox. His long period of service of nearly forty years as a member of the college faculty, where he holds the position of Dean, is a fitting tribute to the satisfactory character of his work.

Rev. Charles Manchester was the fourth head of Findlay College. He held this position for eight years—from 1896 to 1904—the first year as President of the Faculty, then as Acting President of the college, and later as President. Manchester was a thoroughly loyal, hard-working and self-sacrificing servant of the Church, and he carried these desirable elements into the work of his new position. He was a man of sterling Christian character and unimpeachable integrity, one in whose sincerity the entire brotherhood had the fullest confidence. Beginning with a reduced enrollment, the student body was gradually increased. Rigid economy was practiced. Considerable money was raised

for available and permanent funds. And when Dr. Manchester offered his resignation (in 1904) the Board of Trustees coupled with its action of acceptance a tribute to the character, loyalty and devotion of the retiring president.

The vacancy thus created was filled by the election of Rev. Charles I. Brown, who served in this position for nine years. He came to the college primarily as its executive head. He devoted his efforts principally to securing funds for the support of the institution, in distinction from his predecessors in the presidential chair, who, in addition to their financial activities, were also engaged in the regular teaching work of the college. Brown had succeeded in raising the amount which the East Pennsylvania Eldership had assumed of the debt of 1894, and in doing so had given evidence of ability which the Board of Trustees felt could be used to good advantage in the wider field of securing contributions from the brotherhood in general. To this task he devoted himself with hopeful energy. He introduced quite a number of financial plans, most of which succeeded and some of which are still in use. At the same time he was mindful of the intellectual interests of the school. He won favor among the churches and was influential in drawing students to the college.

Rev. William Harris Guyer, the present incumbent, has borne the responsibilities of the president's office since 1913. As a graduate of Findlay College, and having served as a member of its faculty, he brought to his new position a thorough familiarity with the institution whose work he was to direct. Brought up

in the Church, and with a successful experience in the ministry, he was equally familiar with the college constituency. This fellowship between Church and College has been cultivated wisely and with fruitful results. The student body has been enlarged and the character of its work has been maintained at a high standard. The college has prospered in a material way beyond that of any other period of its history, both in regular income and by special gifts. Dr. Guyer's Christian character commands the confidence of the entire brotherhood. He has also won a place in the favor of the people outside of our own communion, which brings him before them frequently as a public speaker. He is passionately fond of his books, and the results of his extensive reading are in evidence in all of his work, whether as speaker, teacher or writer. His victories are won by meeting difficulties with faith in God and in God's people.

Beginning forty years ago with one building and a small endowment, the college assets have grown to six buildings and an endowment of nearly \$300,000. The magnificent college building stands in the center of the beautiful campus. On adjacent streets are the President's Home, the Girls' Dormitory, the Boys' Dormitory, the Conservatory of Music and the Physical Culture Hall, the last just completed, at a cost of about \$50,000.

One other church school remains to be noticed—the Collegiate Institute at Fort Scott, Kansas. It had its inception in a private school started by Rev. O. A. Newlin, our missionary at Fort Scott, in 1901. Encour-

aged by this effort, Newlin, who was talented, optimistic and aggressive, opened the Collegiate Institute the following year, in a good building provided by local citizens. He believed that this school would afford a fine opportunity to our young people of the southwest, and that their training thus secured would, in turn, mean much to the work of the Churches of God, especially in that part of the country. He had the approval of the General Eldership, and for seven years devoted himself earnestly to the arduous task which he had undertaken. He was succeeded by Rev. Charles Manchester, Rev. W. W. Richmond and Prof. J. A. Connor, in the order named, under whose administrations the Collegiate Institute continued until 1917, when its work ceased. The number of students, especially during the first few years, had been encouraging, and the school exerted a splendid influence locally and over our frontier mission field. Its record shows fifteen years of commendable work. But it had no endowment, and its constituency was too small numerically and too limited financially to provide a continuous and adequate support.

In addition to what has been said about institutions of learning, it should be mentioned that the Elderships, for many years, have had courses of studies for the benefit of ministers who have not had the advantages of higher educational institutions. These studies, which make a good ministerial course, are pursued privately, and examinations are conducted at certain times by boards or committees of the Elderships.



MISSION HOUSE AT ULUBARIA, INDIA.

CHAPTER XI.

FOREIGN MISSIONS

The actual beginning of our foreign missionary operations was in 1896, but the preliminary steps covered a good many years prior to that date.

The world-wide view of missions, including the obligation to send the gospel to heathen lands was officially recognized by the General Eldership at its first meeting, in 1845, when it adopted the following:

“Resolved, that this Eldership form itself into a domestic and foreign missionary society.”

A constitution was adopted, the second article of which provided that “the object of this society shall be to employ, send out and support, both domestic and foreign missionaries.”

That was the program adopted at the very first opportunity which representatives of the general brotherhood had to express themselves on the subject of missions. For obvious reasons the domestic part of it had to be carried out first. A good home base had to be established before foreign missionary operations were possible. This work had already been going on for twenty years, and it continued for fifty years more before the first foreign missionary was sent out. To that part of the work attention has already been given. Much of the record of preceding chapters is the history of home missions.

But the idea of doing foreign missionary work was not lost sight of during these years of waiting. The subject was frequently discussed and official actions were occasionally taken by the Elderships. The Free Baptist Church at different times made overtures for co-operative work on the foreign field. And while such co-operation never materialized, the fraternal fellowship and negotiations contributed to the cultivation of the foreign missionary spirit among our people.

The organization of the Woman's General Missionary Society in 1890, at the meeting of the General Eldership at North Bend, Iowa, was an important event in the history of our foreign missionary work. It was the natural outgrowth of the many local and several State societies which the women had organized during the preceding years and helped to make their organized activities more effective. Prospects were brighter now than they had ever been before for helping to answer the cry of a needy world across the seas. A good deal of money had already been collected for this purpose and still further efforts were made in this direction in order to be ready to send when some one would offer to go.

It was Miss Clara Landes, an ordained minister of the Iowa Eldership, whose offer of service for the foreign field was the first to be accepted. This was in 1895, and after a special course of training she was sent to India in the Fall of 1896, by the Woman's General Missionary Society, with the approval of the General Eldership. After about two years spent in language study and special training at the Free Baptist

Mission at Midnapore, India, she was ready to select a field and begin the definite work for which she had been sent out. Ulubaria, a subdivision of the Howrah district, province of Bengal, about twenty miles from Calcutta, was the field selected, and here she spent, in all, about a score of years in devoted and self-sacrificing service.

The next missionaries to go to India were Miss Viola G. Hershey, of East Pennsylvania, and Rev. A. C. Bowers, of the West Pennsylvania Eldership, and his wife. They sailed in October, 1902, and reached Ulubaria in December. They were sent out by the East Pennsylvania Woman's Missionary Society, in affiliation with the Societies of West Pennsylvania and Maryland. This was in keeping with a constitutional provision adopted by the General Eldership of 1902 and under the approval of its Board of Missions. The affiliation of the Societies just mentioned with the Woman's General Missionary Society organized in 1890 had not materialized, hence the occasion for this special provision for the sending out of these missionaries. But it was intended only as a temporary provision, for the same General Eldership adopted plans which it was hoped would result, the following year, in the organization of a General Society which would include the Societies of all the Elderships. The outcome was not wholly successful. On the contrary, schismatic influences continued with more or less agitation for nearly a score of years, to the detriment of the missionary work at home and abroad. It is not necessary to enter into the details of this controversy,

nor would it be profitable to do so if it were possible. The women were chiefly instrumental in the promotion of our foreign missionary work from its beginning and naturally felt that they should have a large share in its management. At the same time, the General Eldership, which was, and is, our highest ecclesiastical authority, reserves to itself "the exclusive right" to employ and send out missionaries (except in so far as that authority may be delegated to other organizations) and to own and control foreign missionary property. And the controversy, to express it in a few words, involved the lines which should determine the respective authority of the General Eldership, its Board of Missions and the Woman's General Missionary Society. The matter was finally adjusted at the General Eldership of 1921 by the rather simple process of providing for the admission of women as delegates to the General Eldership and giving them a proportionate representation on its Board of Missions. While this action automatically brought to a close the work of the Woman's General Missionary Society, it did not end the work of the women; it simply transferred their official relation to the General Eldership, where, as members of its Board of Missions along with the men, they have their share in the management of our missionary work, both at home and abroad.

Miss Lydia A. Forney, Mrs. Clara M. Ritchie, Mrs. Mary B. Newcomer, Mrs. Anna P. Boyer, Mrs. E. P. Green, Mrs. Ella Jeffries, Mrs. R. H. Bolton, Mrs. Chas. Manchester, Mrs. George W. Stoner, Mrs. D. C. Komp, Miss Clara E. Stare, Mrs. Laura Snively

Smith, Miss Lessie Landes, Mrs. A. J. Latchaw and Mrs. Alice Geddes were the persons most prominent and active in the work of the women's missionary societies.

The misunderstandings which arose in the missionary circles of the homeland in 1902 naturally extended to India. As a result, Rev. and Mrs. Bowers and Miss Hershey left Ulubaria in the Fall of 1904, and early in 1905 selected a permanent field in the Bogra District of East Bengal, with the town of Bogra, some two hundred miles north of Calcutta, as their headquarters. In the Fall of 1907 Bowers left the field and accepted an appointment from a Baptist Mission in an adjoining province. This was a trying experience for Miss Hershey, as it left her practically alone for the time being. But she was not found wanting in the testing time. She never faltered in her loyalty and devotion. And through that experience, as well as during all of her years of service, which have now covered nearly a quarter of a century, she has been an exceptionally capable and faithful missionary of the cross.

Soon after the departure of Bowers from Bogra Miss Leah K. Becker, of East Pennsylvania, who had been working in India as a missionary for nine years for the Christian and Missionary Alliance, came to Bogra and her offer of service on our field was gladly accepted. This was most fortunate, not only in that it provided a congenial companion for Miss Hershey at a time of special need, but also because of the persevering and fruitful service which Miss Becker has ren-

dered as a missionary of the Churches of God from that time to this. She has been home twice on furlough.

Mrs. S. M. Ager, of the Free Baptist Mission, was a very helpful assistant to Miss Landes on the Ulubaria field for nearly five years and rendered valuable service while the latter was home on furlough in 1906-07.

On her return to India in 1907 Miss Landes was accompanied by Rev. and Mrs. A. B. Chamberlin, of the Iowa Eldership, two very devoted, intelligent and promising young people. But after three years the health of the former was so impaired that they found it necessary to return to the United States. This was deeply regretted, as it was felt that their services through a long period of years would have been of great value to the Mission.

Dr. Chloe F. Hull, a young lady of excellent Christian character who had prepared for the medical profession was sent to the Ulubaria field in 1911. Conditions, however, were not found favorable to the carrying out of the plans she had in mind for medical work and her relation with the Mission was terminated by mutual consent after one year.

In 1908 Miss Mary Witsaman, of Indiana, was accepted as a missionary and sailed for India in October. She took up her work on the Bogra field. She was devoted, earnest and capable, and would no doubt have become a successful missionary had not failing health required her return to the homeland in 1912.

The first furlough of Miss Hershey, in 1911-12, was marked by an event of much importance in her

life and in the foreign missionary work of the Churches of God. It was her marriage to Rev. Howard W. Cover, a young and promising minister of the East Pennsylvania Eldership, on October 22, 1912. A few days after the wedding they sailed for the Bogra mission field, where they have been faithfully at work ever since, except for a furlough to the homeland in 1920-21. Thorough accord with the plans and purposes of the Churches of God, a broad and optimistic missionary outlook, and an untiring application to duty are characteristics which explain the success of the Rev. Mr. Cover on the mission field. His executive ability has been of special value.

The Covers were accompanied to India in 1912 by another young minister of the East Pennsylvania Eldership—Rev. Aaron E. Myers. His unswerving loyalty, his recognition of his responsibility and his persistent application to his tasks are the elements which have entered into his work and made it fruitful. His wife, to whom he was married in India, December 25, 1918, was Miss Louisa C. Dermott, an English missionary. Since then she has been numbered among our workers. They were in America on furlough in 1921-22, and since their return have been at work on the Ulubaria field.

In 1913 Miss Landes was married to an Anglo-Indian at Calcutta, India, who assumed much of the responsibility connected with the work, such as the construction of mission buildings, evangelistic work and conducting Bible classes. In 1918, with her husband, Mr. Preston A. Landes, she returned to the United

States, very much broken in health through the severity of the climate and the heavy responsibilities of her long years of service. Her husband, while attending the Moody Bible Institute in Chicago, was stricken with pneumonia, in January, 1920, which proved fatal.

During the interval until the General Eldership took charge of the Ulubaria field and provided workers for it, Rev. F. E. Whisler, a missionary in that part of India for the Pentecostal Band looked after our interests in a satisfactory manner.

Special efforts were made during the closing years of our first century to increase our missionary force on the foreign field, and with good results. The influence of the Student Volunteer Movement, in which quite a number of our young people had become interested, was a contributing factor to this success. Young men and women were offering themselves for the foreign field. More money was being raised for this work than ever before. The churches in general were stimulated and the brotherhood was gratified. The outcome was the sending of six new missionaries to India within a period of less than four years. Miss Edith Mae Nissley sailed in 1919; Rev. and Mrs. Daniel L. Eckert sailed in 1920; Miss Minnie M. Lehman accompanied the Covers when they returned from their furlough in 1921; and Rev. and Mrs. C. H. Lefever sailed in 1923. The Eckerts were members of the West Pennsylvania Eldership. The Lefevers and Miss Nissley and Miss Lehman were from East Pennsylvania. This doubling of our force of workers on

the foreign field was an inspiration to the churches in the homeland. These young people were sincere and devoted and encouraged the hope that, under the direction of the Master, they would be able to accomplish much in His service. But disappointment awaited them. The rigors of a new climate and the subtle diseases of a strange country made their inroads, resulting in the return of these six missionaries to America during 1924 and 1925.

Those remaining on the field are the missionaries who have stood the test and have become acclimated. They are carrying on the work and training natives for increasing responsibilities, while the churches of the homeland are praying for the Lord of the harvest to send forth laborers into His harvest.

The work done on the Ulubaria and Bogra fields has been similar to the pioneer work of other religious bodies in their foreign missionary operations. Land has been secured and mission buildings of different kinds erected. Outstations have been established at various points. Boys schools and girls schools have been opened for week-day instruction and Sunday-schools and church services have been conducted regularly. Orphan children have been looked after. Much work has been done from house to house in telling the gospel story, distributing tracts and selling books. The opportunities presented for personal work at the public markets and similar places have been improved. The camping season has been utilized for evangelistic efforts in many villages. Many native workers have been employed to assist the missionaries.

God has blest the efforts of these faithful servants and an encouraging number of men and women have been won for Christ, while a still greater harvest may be expected from the seed-sowing in the hearts of the boys and girls in the schools. The churches in America have supported the work in India with commendable liberality, their gifts for the support of missionaries and the erection of buildings aggregating many thousands of dollars.



MISSION HOUSE AT BOGRA, INDIA.

CHAPTER XII.

DOCTRINAL AND MORAL QUESTIONS

A work of this kind would hardly be complete without a brief statement of the position of the Churches of God on doctrinal and moral questions, and this chapter is devoted to that purpose.

It should be read with the reminder that it is a chapter in history, not theology. In other words, it is limited to a condensed statement of the doctrines believed, taught and practiced and the moral issues supported, without any arguments for the positions maintained. And being, therefore, merely a statement of historical facts as to our position on doctrinal and moral questions, the purpose can be served best by exact quotations from the records.

In 1849 Winebrenner published a "History of All the Religious Denominations in the United States." It is a large book of about nine hundred pages, for which the histories of the various religious bodies were written by leading men in their respective denominations. Winebrenner wrote the "History of the Church of God" for this volume, and in it he states what the Church believes. For obvious reasons his is the most valuable doctrinal statement of the early years of our history, and as the book in which it appears has long since been out of print, it is presented herewith, as a matter of historical interest and importance. Under the

third heading of his history, "The Faith and Practice of the Church of God," he says:

"The Church of God has no authoritative constitution, ritual, creed, catechism, book of discipline, or church standard, but the Bible. The Bible she believes to be the only creed, discipline, church standard, or test-book, which God ever intended his church to have. Nevertheless, it may not be inexpedient, *pro bono publico*, to exhibit a short manifesto, or declaration, showing her views, as to what may be called leading matters of faith, experience and practice.

"1. She believes the Bible, or the canonical books of the Old and New Testament to be the word of God, a revelation from God to man, and the only authoritative rule of faith and practice.

"2. She believes in one Supreme God, consisting of Father, Son and Holy Spirit, and that these three are co-equal and co-eternal.

"3. She believes in the fall and depravity of man; that is to say, that man by nature is destitute of the favor and image of God.

"4. She believes in the redemption of man through the atonement, or vicarious sacrifice of Jesus Christ.

"5. She believes in the gift and office-work of the Holy Spirit; that is, in the enlightening, regenerating, and sanctifying influence and power of the Spirit.

"6. She believes in the free, moral agency of man; that he has moral ability, because commanded to repent and believe, in order to be saved; and that the doctrine

of unconditional election and reprobation, has no foundation in the oracles of God.

"7. She believes that man is justified by faith in Christ, and not by the works of the law, or by works of his own righteousness.

"8. She believes in the necessity of regeneration or the new birth; or, in the change of man's moral nature, after the image of God, by the influence and power of the word and Spirit of God, through faith in Christ Jesus.

"9. She believes in three positive ordinances of perpetual standing in the church, viz., Baptism, Feet-washing, and the Lord's Supper.

"10. She believes two things essential to the validity of baptism, viz., faith and immersion; that faith should always precede immersion; and that where either is wanting, there can be no scriptural baptism.

"11. She believes that the ordinance of feet-washing, that is, the literal washing of the saints' feet, according to the words and example of Christ, is obligatory upon all Christians, and ought to be observed by all the churches of God.

"12. She believes that the Lord's Supper should be often administered, and to be consistent, to Christians only, in a sitting posture, and always in the evening.

"13. She believes in the institution of the Lord's day, or Christian Sabbath, as a day of rest and religious worship.

"14. She believes that the reading and preaching of God's word, the singing of psalms and hymns, and

spiritual songs, and the offering up of prayers, are ordained of God, and ought to be regularly and devoutly observed by all the people and churches of God.

“15. She believes in the propriety and utility of holding fast-days, experience meetings, anxious meetings, camp meetings, and other special meetings of united and protracted efforts for the edification of the church and the conversion of sinners.

“16. She believes that the gospel ministry, Sabbath schools, education, the religious press, the Bible, missionary, temperance, and all other benevolent causes, ought to be heartily and liberally supported.

“17. She believes that the church ought to relieve and take care of her own poor saints, superannuated ministers, widows and orphans.

“18. She believes that the manufacture, traffic, and use of ardent spirits, as a beverage or common drink, is injurious and immoral, and ought to be abandoned.

“19. She believes the system or institution of involuntary slavery to be impolitic and unchristian.

“20. She believes that all civil wars are unholy and sinful, and in which the saints of the Most High ought never to participate.

“21. She believes that civil governments are ordained of God for the general good; that Christians ought to be subject to the same in all things, except what is manifestly unscriptural; and that appeals to the law, out of the church, for justice, and the adjustments of civil rights, are not inconsistent with the principles and duties of the Christian religion.

"22. She believes in the necessity of a virtuous and holy life, and that Christ will save those only who obey him.

"23. She believes in the visibility, unity, sanctity, universality, and perpetuity of the Church of God.

"24. She believes in the personal coming and reign of Jesus Christ.

"25. She believes in the resurrection of the dead, 'both of the just and the unjust'; that the resurrection of the just will precede the resurrection of the unjust; that the first will take place at the beginning, and the second at the end of the millennium.

"26. She believes in the creation of new heavens and a new earth.

"27. She believes in the immortality of the soul; in a universal and eternal judgment; and in future and everlasting rewards and punishments."

Each of these paragraphs is followed by a number of scriptural quotations.

Seventy-six years later, the General Eldership of our centennial year (1925), in session in Harrisburg, Pennsylvania, adopted a doctrinal statement which is given herewith. It was occasioned principally by the violent attacks on the Bible which were being made by the destructive critics, commonly called modernists. It was considered an opportune time for our highest ecclesiastical body, speaking in a representative capacity for the brotherhood at large, to place itself on record with a statement embodying historical facts and expressing its present attitude in defense of the word of God.

DOCTRINAL STATEMENT OF 1925

"Whereas, the Bible is our only rule of faith and practice, and our profession of loyalty is that 'we earnestly contend for the faith which was once for all delivered unto the saints;' and

"Whereas, we are now at the end of the first century of our work as a religious body and we are about to begin the work of the second; therefore,

"Resolved, That we consider this an opportune time for the General Eldership, as representing the brotherhood of the Churches of God in North America, to put itself on record in the following statement—a statement which we believe to be true to our historical position as recorded by John Winebrenner in 1849, in his 'History of Religious Denominations in the United States,' and clear as to our attitude toward the modernism of the present;

"We believe that the Bible is the divinely inspired word of God; that the inspiration of its writers enabled them to record truth without error; and that it is our only and all-sufficient rule of faith and practice.

"We believe in one supreme God—the Father, Son and Holy Ghost—and that they are co-equal and co-eternal.

"We believe in the miraculous conception, the virgin birth, the vicarious sacrifice, the bodily resurrection, the triumphant ascension and the second coming of Jesus Christ. We believe in his deity—that he was, and is, God the Son as well as the Son of God.

"We believe in the gift and work of the Holy Spirit.

"We believe that God made man by an original specific act of creation according to Gen. 1 :26, 27 ; 5 :1 ; 9 :6 ; Psalms 100 :3 ; I. Cor. 11 :7 ; Col. 3 :10 ; James 3 :9.

"We believe in the fall of man, and that his only possible redemption is through the atonement of Christ.

"We believe that man is justified by faith in Christ, and not by the works of the law, or by works of his own righteousness.

"We believe in the free moral agency of man, as opposed to his unconditional election or reprobation, i. e., that a man must accept Jesus as his Savior, and of his own free will continue in the goodness of God to be numbered with the elect.

"We believe that only those who have been born again by the word and Spirit, and who continue to manifest repentance toward God and faith toward our Lord Jesus Christ, and to live virtuous and obedient lives will be saved.

"We believe that the sanctification of the *person* (personality) is instantaneous and simultaneous with regeneration; that the sanctification of the *nature*, is a gradual growth in grace and truth.

"We believe in Baptism, Feet-washing and the Lord's Supper as church ordinances.

"We believe in Christian unity, in the Lord's Day as a time of rest and worship, and that civil governments are ordained of God.

"We believe in the immortality of the soul (that when the believer departs from the body he is consciously at home with the Lord).

"We believe in the resurrection of the dead, in a judgment following the resurrection, and in everlasting rewards and punishments."

It will be noticed that the foregoing statements are substantially the same from a doctrinal viewpoint, thus showing that our people have held fast to the faith of the fathers without wavering. A few of the paragraphs in Winebrenner's statement—from 14 to 20 inclusive—pertain to church methods and public questions, and are not included in the statement of 1925, which is strictly doctrinal. On the other hand, the latter statement emphasizes the scriptural account of man's creation and the doctrines of Christ's miraculous conception, his virgin birth and his deity, because these were the doctrines against which modernism was making its special attack.

The Churches of God in North America have always been on the right side of every moral question and reform movement. Three outstanding examples—slavery, war, and temperance—may be cited as evidence of this fact. Our people were opposed to slavery from the beginning of their history. And at the meeting of the General Eldership in 1845, which was their first opportunity to officially express their sentiments, their representatives placed the following action on record:

SLAVERY

"Whereas, it is the duty of the ministers of God to testify against sin in every form and place; therefore,

"1. Resolved, That it is the unequivocal and

decided opinion of this General Eldership of the Church of God, that the system of involuntary slavery, as it exists in the United States of North America, is a flagrant violation of the natural, inalienable and most precious rights of man, and utterly inconsistent with the spirit, laws and profession of the Christian religion.

“2. Resolved, That we feel ourselves authorized by the highest authority, and called upon by the strongest ties and obligations, to caution our brethren in the Church of God, against supporting and countenancing, either directly or indirectly, the said iniquitous institution of involuntary slavery; and should any of our ministers or members ever become guilty of this great and crying sin, we do most earnestly and religiously recommend and advise, that all such be excommunicated, or cast out of the church, and denied the right of Christian fellowship among us.”

This attitude on what was then the greatest of all national questions was constantly kept before the people. The preachers denounced slavery from the pulpits. The congregations sang their anti-slavery sentiments from the old hymn book. The question was discussed through the church paper by the editor and contributors. The Elderships passed denunciatory resolutions from year to year. And finally, at the outbreak of the Civil War, our ministers and laymen were among the first to offer themselves for the most exacting service which a country can ask of its citizens.

WAR

The General Eldership of 1845 took no action on the subject of war. Winebrenner's statement of 1849 (paragraph 20), is somewhat ambiguous, due to his use of the modifying word "civil." It leaves room for an inference which was hardly intended—that other wars may be right, while "all civil wars are unholy and sinful." But any confusion which might arise as to the theory of our people on this subject is clarified by their practice. For it so happened that the first war to follow this statement was the Civil War, in which, as previously stated, our ministers and laymen were among the first to engage. And the General Eldership of 1863 (the only session of that body held during the Civil War) adopted clear and unmistakable resolutions in support of the Union cause, its armies and those who were engaged therein. Such has been the attitude of our people with reference to all the wars waged during our history, up to and including the World War. They have never taken the position of "non-resistants" or "conscientious objectors." They have always done their part in a spirit of heroism. This does not mean that they have warlike tendencies. On the contrary, like all right-thinking people they favor peace and abhor war. The General Eldership of 1925, in a strong pronouncement on world peace, said: "We are in favor of joining hands with all the great forces in America which are working for the principles that promote peace and lessen the likelihood of war." But our people believe that "civil governments are ordained of God"; that it is the right of a government to call upon

its citizens for such service as may be necessary for its defense and preservation; and that it is their duty to be subject to "the powers that be."

At the first meeting of the General Eldership (in 1845), the following position was taken on the third of the three great questions mentioned:

TEMPERANCE

"1. Resolved, That we are grateful to Almighty God for his goodness in smiling upon the efforts made to promote the Temperance cause.

"2. Resolved, That in our opinion the time has fully come, when men in every condition of life, who have the welfare of the human family at heart, should come forward and sign the pledge of TOTAL ABSTINENCE, and strive to advance the noble cause of temperance by precept and example.

"3. Resolved, That the friends of temperance remember, that the cause in which they are engaged is a cause whose advocates and supporters are of no particular creed; that its aim is to reform the life, and fit men for the society of the good here, and, under God, for the society of the blessed hereafter; and therefore, they should take care not to 'fall out by the way,' but to join in one united effort to do something worthy of their day, which shall cause their children to rise up and call them blessed.

"4. Resolved, That we are sorry that there are yet ministers of the gospel in this country who are so far influenced by selfishness as to refuse to give their views and influence in favor of a cause like that of

temperance, which is so closely allied to that of Christianity.

"5. Resolved, That we consider it inconsistent for professors of Christianity in any way to countenance the traffic in intoxicating drink; and especially to assist the rumseller to procure a license by signing his petition, which is nothing less than signing the death warrant of many poor inebriates.

"6. Resolved, That we consider the traffic in intoxicating liquors as a drink, always sinful and demoralizing in its results; and that no man is entitled to membership in the Church of God who is engaged in it."

It will be noticed that this was an advanced position for that early day, even when taken by a religious body. But it has always been consistently maintained. As the years have come and gone our people have been represented in practically every movement against the rum traffic. Their influence has been felt in the numerous temperance societies; in the moral suasion movement with its pledge-signing; in the Prohibition party; in the Woman's Christian Temperance Union; in the Anti-Saloon League. They have always opposed the license system, whether high or low; they have fought for local option, for state prohibition, and finally helped to put the Eighteenth Amendment into the Federal Constitution, and are now helping to enforce it.

What has been said of the attitude of the Churches of God on the liquor question, applies to all other questions, local and general, involving a moral issue. Our people have always recognized the fact that the

only hope for human salvation is in the preaching of the gospel as the direct mission of the church, and have devoted themselves to this as their supreme task. But they have also felt it to be their duty to oppose the agencies which hinder this work and support the organizations which promote it. And with these motives they have tried to discharge the duties of Christian citizenship.

CHAPTER XIII.

OUR CENTENNIAL FORWARD MOVEMENT

Our historical journey has now brought us to the last quarter of our first century—1900 to 1925.

The student of these pages has noticed that the principal growth of our work has been in a westerly direction, between the place of its beginning in eastern Pennsylvania and the Missouri river, and that it has been confined chiefly to the same latitude as that of the state in which it started. This fact is explained by the statement, already made, that our church extension followed the emigration of our people from Pennsylvania and Maryland, by far the greater number of whom settled in Ohio, Indiana, Illinois and Iowa. Here, then, the most substantial church work was established. Missionary zeal and effort advanced the cause to the north and the south of this latitude, and also beyond the Mississippi to the west and the south-west, but not to the same extent, nor with the same substantial elements of permanency.

To the first years of this period belong the difficulties growing out of the inauguration of our foreign missionary operations and the lack of harmony in the homeland in the management and support of this great enterprise. This created a situation which naturally militated against aggressive and successful work along other lines of endeavor. And this was felt most in the

older and stronger Elderships just mentioned, for it was here that most of the missionary workers and supporters were to be found.

However, these years were by no means barren of results. Along with the missionary difficulties came the world-wide missionary vision and the more abundant church life which such a vision always produces. For the first time we were assuming, albeit in a very small measure, a share of responsibility for the world's evangelization, and the reaction was stimulating. It gave a new tone to preaching and a fresh vigor to church activities. The results were witnessed in gracious revivals in many places. These were a spiritual blessing to the membership of the churches and the souls saved and fellowship increased our numerical strength. Some churches were organized in new places, particularly on the frontier, and church building projects were carried out to a limited extent, both on the older and the newer fields of labor.

But there was a growing feeling of anxious unrest among the brotherhood—a feeling that something more than the ordinary routine of church work ought to be done. This feeling was prompted by the manifest fact that our accomplishments were not measuring up to the standard of a reasonable expectation. The end of our first century was drawing near. Our history contained pages of heroism and self-sacrificing devotion than which no brighter record can be found anywhere. This was gratifying and inspiring. But the visible results, when measured by the space of almost a hundred years, were less heartening. We must double

our diligence, was the feeling, toward a more prosperous climax in these closing years.

It so happened that at this time a similar feeling prevailed in many other religious bodies—a sentiment in favor of attempting something above the ordinary. This sentiment was being crystallized into the idea of a forward movement, whether under this particular name or some other, and a few such movements had already been started when, in 1917, our General Eldership met at Wharton, Ohio. This helped to determine the method by which we should endeavor to do what it was felt ought to be done. Only eight years of the century remained, so that the official plans adopted by the General Eldership were put into operation under the name of our “Centennial Forward Movement.” This movement was to continue during the eight years and close with a centennial celebration in Harrisburg, the place where our work had its beginning in 1825.

The following committee, selected by the General Eldership, had charge of this Movement during the entire eight years: W. N. Yates, D. D., Chairman; S. G. Yahn, D. D., Secretary; W. H. Guyer, D. D., Charles T. Fox, Ph. D., L. A. Luckenbill and Mrs. George W. Stoner.

This committee prepared and the General Eldership adopted a program for the Centennial Forward Movement. That this program might become familiar for general use, it was epitomized so as to be embraced in the following principal points:

“Eight years of spiritual and material advancement.

"Closer consecration to Christ and deeper devotion to his work.

"An increase in the membership of the churches according to the New Testament plan of every member finding his brother and bringing him to Christ.

"An increase of one-third in the membership of our Sunday-schools and Christian Endeavor societies.

"The local church the unit of missionary organization and activity.

"Adding 500 new names each year to the subscription list of *The Church Advocate*.

"Putting our literature into every Church of God Sunday-school.

"Raising an average of \$35,000 a year for eight years for missionary, educational and publishing interests.

"Adoption of budget system, Duplex Envelope, and every member canvass by local churches."

Rev. J. L. Updegraph, then pastor of the church of God at Mount Pleasant, Pennsylvania, was selected as Field Secretary, to devote his whole time to this Forward Movement. He located at Findlay, Ohio, and entered upon the duties of his responsible and laborious position. He carried the spirit of the Forward Movement to all parts of the General Eldership territory, and explained its meaning to the people. He came in touch with all pastors and helped them with wise counsel. His tactful messages awakened a new sense of responsibility in the churches and provided helpful suggestions for improvement in their methods of work.

Eldership sessions and conventions also profited by his presence and leadership.

In addition to the work of the Field Secretary, several special days were observed by the churches each year and a large amount of promotional literature was sent out to aid the pastors and their people in carrying out the Forward Movement program.

Financially, the success of the Forward Movement was highly gratifying. Starting with an annual goal of \$35,000, the amount raised averaged more than fifty thousand dollars a year for the eight years.

The goal of five hundred new subscriptions for *The Church Advocate* was reached and passed every year, so that instead of the four thousand subscriptions asked for, more than five thousand six hundred were secured.

There was an encouraging growth in Sunday-school and Christian Endeavor work, and in the introduction of Sunday-school literature, but not much substantial increase in church membership.

In other respects the results cannot be estimated, for the goals were of a spiritual character.

On the whole, the conclusion is justified that our Forward Movement was a marked success, not only in the results attained in striving for fixed goals, but also in the fine spirit which these efforts cultivated. It was the spirit which causes a body of people to avoid wasting time on little things by giving them a vision of bigger and better things to engross their thoughts and efforts.

The facts and figures gathered by the Statistical

Secretary during the eight years of our Forward Movement were naturally of more than ordinary interest. And it seems proper that a few of these should be recorded here as showing our statistical standing at the end of our first century. The report for the year 1924, presented to the General Eldership of 1925, shows these items: ministers, 439; churches, 481; membership, 27,649; church-houses, 383, with an estimated value of \$2,171,932; parsonages, 113, with an estimated value of \$389,750; Sunday-schools, 398; membership, 40,821; Christian Endeavor societies (Senior, Intermediate and Junior) 242; membership, 8,849.

The Elderships raised \$47,268.51 during the last year of the Forward Movement on the General Eldership budget, and the total amount raised by the Elderships during the same time for all purposes was \$433,663.47. These amounts were exclusive of gifts made directly by individuals for educational and missionary purposes. The larger of these individual gifts were from Mr. D. M. Bare, a wealthy paper manufacturer of Roaring Spring, Pennsylvania, amounting, during the last year of the Forward Movement alone, to more than sixty thousand dollars. These, with the smaller gifts from others of less resources gave much encouragement to the brotherhood and substantial support to the enterprises of the General Eldership. The total amount raised for general purposes during the last year of the Forward Movement, including special gifts, was \$127,797.46. And the total amount for the eight years was \$563,486.74.

It should be recalled that the session of the General Eldership of May 17 to 22, 1917, which inaugurated the Centennial Forward Movement, was coincident with our country's entrance into the World War, the official action for which had been taken by the Congress at Washington the first week in April. This war, the most stupendous in all history, had been going on for nearly three years, and continued for a year and a half longer. As usual, this period was marked by a raising of material standards and a lowering of spiritual ideals. On the one hand prices, wages and benevolent gifts were greatly increased. On the other hand, worldliness flourished, social restraints were ignored, and in the sorrows of war many tried to find surcease in sin. These are invariable effects of war, and help to explain why the material success of our Forward Movement was greater than its spiritual growth.

The General Eldership met in Harrisburg, Pennsylvania, from May 21st to 26th, 1925, for its regular quadrennial session and to celebrate the Centennial of the Churches of God in North America. This marked the end, officially, of our Forward Movement, and also of our first century as a religious body. The great changes wrought by the passing years of the century were in evidence in the city. They were seen in its population of more than eighty-two thousand people; in its railroad and electric lines; its numerous industrial establishments; its splendid school system; its charitable institutions; and its nearly one hundred churches, six of them being churches of God. It is a fine illustration of the century's progress, for this capital city of a

great state is none other than the developed country town of 1825, with less than four thousand people, with neither railroad nor canal, and with only four churches. And the changes here are typical of the changes everywhere which show the marvelous scientific progress of the century, to say nothing about the achievements in literature and art. To speak of the automobile and the airplane, of X-rays and radium, of wireless telegraphy and the radio is but to begin a long list of inventions and discoveries which were not even dreamt of a hundred years ago.

This session of the General Eldership was held in the bethel of the historic First Church, which, as we have seen in chapter six, changed its location from Mulberry street to Fourth street in 1854. The business was transacted with efficiency and all of the deliberations were characterized by a blessed spirit of Christian fellowship. There was no indication of a lessening of effort or a weakening of determination. On the contrary, the General Eldership unanimously adopted the final report of the Centennial Committee, which contained plans for a New Century Movement, that the good work of the preceding eight years might go on without interruption.

The Centennial celebration was conducted in connection with the General Eldership session, the Sunday and evenings being set apart for that purpose. The opening sermon was preached on Wednesday evening by Rev. J. L. Updegraph, the Field Secretary and retiring Speaker of the General Eldership. Rev. C. H. Grove, D. D., Editor of Sunday School literature,

delivered an address Thursday evening on Church Literature, followed by an address on Missions by Mrs. J. L. Updegraph. On Friday evening Rev. W. H. Guyer, D. D., President of Findlay College, spoke on Education and Mrs. Geo. W. Stoner delivered an address on Temperance. Rev. F. W. McGuire preached the Doctrinal Sermon on Saturday evening. Christian Endeavor and Sunday Schools were the subjects for Monday evening, the addresses being delivered, respectively, by Revs. C. W. Crisman and W. T. Turpin.

This important epoch in our history and the plans for its proper observance had been well advertised through our periodicals and the local press, and the wide-spread interest thus created resulted in a large attendance. More than a thousand persons registered on the week days. They came from as far west as Minnesota and Oklahoma and from Florida in the South. And this was but the beginning of the still larger attendance at the services on the Sabbath.

Saturday afternoon was devoted to a sight-seeing tour, under the efficient direction of Brother C. G. Miller, Treasurer of the General Eldership, when several hundred people in automobiles visited places in and around Harrisburg of historic interest to the Churches of God.

Chestnut Street Auditorium, the largest meeting-place in the city, was secured for the forenoon and afternoon services on Sunday, May 24th. It was filled to its capacity and many were not able to gain admittance. The Centennial Sermon was preached in the forenoon, by Rev. S. G. Yahn, D. D., from Philippians 2:17—

subject, "A Century of Sacrificial Service." Revs. M. D. Kidwell, A. B., C. F. Rogers, J. W. Whisler, A. M., and J. E. McColley assisted in this service. The afternoon meeting was in charge of Dr. W. N. Yates, assisted by Rev. W. E. Turner and Rev. J. R. Bucher, Th. M. The principal address was by Dr. Martin G. Brumbaugh, a former Governor of Pennsylvania. The other addresses of the afternoon were by Mayor George A. Hoverter, Rev. L. A. Luckenbill of Indiana, and Rev. Samuel McCrea Cavert of New York. The latter represented the Federal Council of the Churches of Christ in America.

While the Chestnut Street Auditorium was selected for the main services of the celebration solely because of its size, the selection completed a coincidence of sentimental value. This Auditorium stands beside the Salem Reformed Church, mentioned in an earlier chapter. Thus it came to pass that the end of our first century of history was celebrated at the exact place of its beginning. The hundreds of our people who came to the Centennial celebration stood at the exact spot from which Winebrenner and his followers, a hundred years before, had turned from the closed doors of the sanctuary to hold their Sunday morning service at the river side—two squares distant.

The solemn and impressive communion service of Sunday evening was held in the bethel of the historic First Church, in charge of the pastor, Rev. Thomas M. Funk, A. M. The scriptural address was given by Dr. Charles T. Fox, Dean of Findlay College, after which the ordinances of God's house were observed

by those who, though from widely separated parts of the country, were close together in the fellowship of a common faith. It was a fitting close of a blessed day, a day made all the more precious by the realization that many thousands of the brotherhood who could not come to Harrisburg were carrying out their part of the general program by observing this great anniversary in their home churches.

Thus we crossed the dividing line between the centuries, praising God for the heritage of the past, and rededicating ourselves to the unfinished tasks and the unlimited opportunities of His church.

SUGGESTIVE QUESTIONS

CHAPTER I.

1. How many years does this history cover?
2. Where does it begin?
3. What were the material conditions in eastern Pennsylvania at that time?
4. With what nationality are we particularly concerned?
5. From where had their ancestors come?
6. Why did they come?
7. What was the state of religion in this part of the country a hundred years ago?
8. What evangelistic movements were in progress?
9. What does Dr. Nevin say of the religious condition of the German Reformed Church?
10. What was the attitude of this Church toward the revival movement?

CHAPTER II.

1. When and where was John Winebrenner born?
2. To what church did his parents belong?
3. What can you say of his early religious training and his desire to enter the gospel ministry?
4. Where did he receive his education?
5. When and where did he experience the new birth?
6. When and where was he ordained to the Christian ministry?

7. Where was his first pastorate and when did it begin?
8. What salary was he to receive?
9. What impresses you most in his personal testimony?

CHAPTER III.

1. What was the spiritual condition of the Reformed churches to which Winebrenner ministered?
2. What was the character of his ministry?
3. How did it affect these churches?
4. What was the final outcome?
5. What did Winebrenner and his followers do when they found the Reformed church-houses closed against them?
6. What was the fundamental cause of Winebrenner's separation from the German Reformed Church?
7. What important material improvement stands to the credit of his first pastorate?
8. What important event in his domestic life occurred during this pastorate?
9. What state of mind and soul does his birthday meditation at this time indicate?

CHAPTER IV.

1. What success attended the evangelistic work of Winebrenner and his co-laborers immediately after their separation from the German Reformed Church?
2. How did the organization of the first churches come about?

3. When and where was the first church organized?
4. What changes in Winebrenner's doctrinal views occurred at this time?
5. What conclusions did he reach as to the name, officers and ordinances of the church?
6. By what course of study did he reach these conclusions?
7. When, where and by whom was Winebrenner baptized?
8. Why was it necessary to organize churches instead of uniting with denominations already established?
9. When, where and why was the first Eldership organized?

CHAPTER V.

1. What churches were organized during the first decade of our history?
2. Name the most prominent ministers of that period.
3. What was the nature of their evangelistic work?
4. State what you can of the pioneer work in Ohio and western Pennsylvania prior to 1840, and name the leading missionaries.
5. Explain the relation between emigration and church extension.
6. Describe the advance into Indiana, Illinois and Iowa from 1840 to 1850, and also the expansion of the home base during this time.
7. Name the leading pioneer missionaries in this work and describe their hardships.

8. When were Elderships organized in Ohio, West Pennsylvania, Indiana and Iowa?
9. When and where was the General Eldership organized and how was it constituted?
10. What is the character of its work?
11. What was the aggregate number of ministers, churches and church members at the end of the first quarter of the century of our history?

CHAPTER VI.

1. What gratifying results were in evidence by 1850?
2. What forward step was taken by the original church in 1854?
3. What controversy occurred in connection with this church and what was the final outcome?
4. State what you can of Winebrenner's final message, his death and his funeral.
5. What was the effect of the Civil War on church work?
6. Speak of the manifestation of missionary zeal following the War.
7. What can be said of the work in Texas and in Chicago?
8. Tell of the splendid achievements between 1870 and 1875 in spite of failures.

CHAPTER VII.

1. What is said of Winebrenner's personal appearance?
2. Tell what you can of his domestic relations?
3. How is his home life revealed in letters—to wife, daughter and father?

4. What was the predominating characteristic of Winebrenner's preaching?
5. What were his other responsibilities?
6. What particular scripture did his life exemplify, and why?
7. What was his attitude with reference to debates?
8. Give the substance of Mackey's testimonial to Winebrenner.
9. What was Winebrenner's appraisalment of his own life and work?

CHAPTER VIII.

1. Name the Elderships organized from 1850 to 1896 inclusive.
2. How did the Maine Eldership originate?
3. Why was the German Eldership established, and with what result?
4. How has the organization of the Elderships and the General Eldership been developed?
5. When and why was the change made from "Church" to "Churches"?
6. When was the change made from an Annual License for preachers to a Life Certificate?
7. When was the centennial of the Sunday-school movement observed?
8. Speak of the Young People's Society of Christian Endeavor.
9. Where and by whom was missionary work carried on between 1875 and 1900?
10. Name some of the prominent ministers of this period in the older Elderships.

11. What were some of the results of their work?
12. When and how was our semi-centennial observed?
13. What have we done for the freedmen? for the Indians? for foreigners in America and the people of their nationality in Europe?

CHAPTER IX.

1. When was *The Gospel Publisher* established?
2. How long did it continue?
3. Name its three editors in the order of their service.
4. When, and under what name was it revived?
5. Name the editors of *The Church Advocate* in the order in which they served?
6. Name our Sunday-school periodicals and give the date when each was established.
7. What was the experience of the early years with a printing establishment?
8. When and where was our first Publishing House established?
9. What improvements were made on this property in 1914?
10. When was the Publishing House changed to its present location?
11. What is its financial condition?

CHAPTER X.

1. What was the attitude of our people toward educational work in the early years?
2. Why did they maintain this attitude?
3. What position did the General Eldership take on this subject at its first meeting?

4. Mention the unsuccessful efforts to establish schools under church control.
5. Why did these efforts fail?
6. What two important events occurred in 1881?
7. Speak of the successful work of Barkeyville Academy.
8. When and under what circumstances was Findlay College opened?
9. Name, in order, the presidents of Findlay College.
10. Speak of the material growth of the college.
11. What can you say of the Collegiate Institute at Fort Scott, Kansas?
12. What of Eldership courses of studies?

CHAPTER XI.

1. What action did the first General Eldership take on the subject of missions?
2. When was our foreign missionary work inaugurated?
3. What are our two principal fields in India?
4. Name the missionaries sent to India from 1896 to 1923.
5. How many have returned?
6. Briefly describe the work of the women's missionary organizations and name some of the leaders in this work.
7. How was the foreign missionary problem solved by the General Eldership of 1921?
8. What influence did the Student Volunteer Movement have on our work?

9. What is the character of the work being done on the foreign field?
10. What are the visible results?

CHAPTER XII.

1. Discuss Winebrenner's doctrinal statement of 1849, each paragraph suggesting its own question.
2. Discuss the doctrinal statement of the General Eldership of 1925 in the same manner.
3. What was the principal reason for the adoption of the latter statement?
4. What was the position of the Church of God on the slavery question?
5. Define the position of the Churches of God on the subject of war?
6. State the attitude of the Churches of God toward temperance and prohibition.
7. Through what means has this attitude been made effective?
8. What is the attitude of the Churches of God toward all other questions involving a moral issue?

CHAPTER XIII.

1. Speak of church extension and growth from 1900 to 1925.
2. What important movement was inaugurated by the General Eldership of 1917?
3. How long did it continue?

4. What were the principal points in the program of this movement?
5. Who was selected as Field Secretary?
6. State what you can of the success of this movement.
7. How was it affected by the World War?
8. Describe the growth of Harrisburg by comparing the city of 1925 with the town of 1825.
9. Under what circumstances did the General Eldership of 1925 meet?
10. State what you can of the celebration of our centennial in connection with this meeting of the General Eldership.

INDEX

Allen, H. W.....	70
Allen, W. B.....	71
Anderson, N. M.....	71
Annual License, changed to Life Certificate....	68
Arkansas Eldership (Colored)	66
Aukerman, J. W.....	71
Ager, S. M.....	102
Ballinger, C. H.....	70
Barkeyville Academy.....	88
Barkeyville, church organization.....	44
Beck, B. F.	71
Becker, Leah K.....	101
Bell, G. T.....	70
Berkstresser, W. I.	71
Bernard, John	71
Bethany, church organization.....	43
Bigler, J. F.	89
Blakely, Daniel	70
Boards and committees of Elderships and Gen- eral Eldership.....	67, 68
Bogra, mission field.....	101
Bolton, C. S.....	70
Bolton, R. H.....	70
Bolton, Mrs. R. H.....	100
Bowers, A. C.....	99
Boyer, Anna P.....	100

Boyer, I. E.....	54
Brown, C. I.....	94
Brumbaugh, M. G.....	129
Bucher, J. R.	129
Byrnes, R. L.....	71
Camp Hill, church organization.....	41
Carvell, J. M.....	71, 79
Cassell, J. M.....	71
Caswell, J. C.....	70
Centennial Forward Movement:	
Inaugurated	122
Program of	122
Success of	124, 125
General Eldership of 1925	126, 127
Centralia Collegiate Institute.....	88
Chamberlin, L. F.	71
Chamberlin, A. B.	102
Change of name, "Church" to "Churches".....	68
Chicago Mission.....	55
Christian Endeavor work.....	69
<i>Church Advocate</i>	75
Churchtown, church organization	41
Colder, James.....	75, 86
Collegiate Institute	95
Connor, J. A.	96
Cover, Howard W.	103
Cavert, Samuel McCrear	129
Crisman, C. W.....	128
Davis, George W.....	89
Deshong, J. W.....	71
Doctrinal statement of 1849.....	107-111

Doctrinal statement of 1925.....	111-114
Dobson, Joseph A.....	45
Domer, J. M.	71
Eakin, Ira C.	89
Eckert, Daniel L.....	104
Education, General Eldership resolution on....	85
Eldership, first organization of.....	39
Eldership courses of studies.....	96
Elizabethtown, church organization.....	41
Findlay College	89-95
First Church:	
Organization	34
Change of location.....	50
Ecclesiastical difficulties	50, 51
Freedmen, work among	72
Fredericksburg, church organization.....	41
Foose, M. M.	71
Foreigners, work among.....	73
Forncrook, J. C.....	70
Forney, C. H.....	71, 76
Forney, Lydia A.....	80, 100
Funk, Thomas M.	129
Fox, Charles T.....	93, 122, 129
Garner, A. C.....	71
Garrigus, J.	70
Geddes, Mrs. Alice	100
General Eldership, organization of.....	46, 48
German Eldership	66
Glenn, Joseph	45
<i>Gospel Publisher</i>	74
Green, E. P.	100

Grove, C. H.....	79, 80, 127
Guyer, W. H.....	89, 94, 122, 128
Harn, George U.....	44, 45, 49, 53, 62, 86
Hartman, L. B.	54
Helfenstein, Samuel	20
Hemperly, Sadie R.....	80
Hershey, Viola G. (Cover)	99
Hickernell, Thomas.....	43, 44
Hickernell, John	43, 71
Hollems, A.	71
Hoverter, George A.	129
Hull, Chloe F.....	102
Huston, O. B.....	71
Illinois Eldership, organization of.....	66
Indiana Eldership, organization of.....	46
Indians, work among	72
Iowa Eldership, organization of	46
Jeffries, Ella.....	100
<i>Junior-Intermediate Quarterly</i>	80
Kansas Eldership, organization of.....	66
Keller, Jacob	42, 43, 62
Kepford, J. C.	71
Keplinger, D.	70
Kidwell, M. D.....	129
Kirkpatrick, E. M.....	70
Klein, J. M.	45, 71
Komp, Mrs. D. C.	100
Koogle, T.	71
Landes, Clara.....	98
Landes, Preston A.	103
Landes, Lessie	100

Landisburg, church organization	41
Lancaster, church organization.....	41
Latchaw, J. R. H.....	71, 89, 91
Latchaw, Mrs. A. J.	100
Laverty, D. A. L.....	71
Laverty, W. A.	78
Lehman, Minnie M.....	104
Lefever, C. H.....	104
Lininger, J.	71
Linglestown, church organization.....	41
Lisburn, church organization.....	41
Logue, Emanuel	45
Long, A. H.....	71
Loucks, Peter.....	66, 71, 79
Loucks, E. F.....	89
Lovett, W. W.....	71
Luckenbill, L. A.....	122, 129
Mackey, James	42, 52
Maine Eldership, organization of.....	66
Manchester, Mrs. Charles.....	100
Manchester, Charles	89, 93, 96
Markley, I. W.....	71
Marple, E.	53
Martin, J. B.....	79
Maryland and Virginia Eldership, organization of	66
Maxwell, David	42
McCartney, George	75
McColley, J. E.	129
McFadden, William	42
McGuire, F. W.....	128

Mechanicsburg, church organization.....	41
Megrew, A.	54
Michigan Eldership, organization of.....	66
Middletown, church organization	41
Miller, Andrew	42
Miller, C. G.....	128
Miller, J. S.....	71
Mt. Joy, church organization.....	41
Missions, General Eldership resolution on.....	97
Missouri Eldership, organization of.....	66
Myers, Aaron E.....	103
Myers, Edith	80
Myers, W. C.....	89
Nebraska Eldership, organization of.....	66
Newburg, church organization.....	41
Newcomer, M. S.....	71
Newcomer, Mary B.....	100
Newlin, O. A.....	95
Nevin, Dr. John W.....	16
Nissley, Edith Mae.....	104
Ober, B.	53
Ohio Eldership, organization of.....	46
Oklahoma and Indian Territory Eldership, or- ganization of	66
Old Harmony, church organization.....	44
Oliver, H. W.....	71
Oregon and Washington Eldership, organization of	66
Palatinate	12
Pittsburgh, mission work in	44
Plowman, J. A.....	54

Powell, H. K.....	89
<i>Primary Quarterly</i>	80
Printing Plant	81
Publishing House	82
Price, C.	71
Redsecker, J. H.....	78, 79
Riddle, J. W.....	70
Richmond, I. S.....	71
Richmond, W. W.....	96
Ritchie, Clara M.....	100
Rogers, C. F.....	129
Ross, George	66
Ross, Joseph	52
Sandoe, George	71
Schoch, J. F.....	70
Seilhammer, G. W.	71
Semi-centennial, celebration of.....	71
Shippensburg Institute	87
Shippensburg, church organization.....	41
Shoemaker, A. X.	52, 55
Shoop, D. S.....	71, 79
Sigler, George	66, 71, 78
Slavery, attitude of church.....	114, 115
Slippery Rock, church organization.....	44
Small, W. P.....	71
Smith, Mrs. Laura Snavelly.....	100
Spurrier, S.	71
Southern Indiana Eldership, organization of...	66
Stare, Clara E.....	100
Stoner, Mrs. George W.....	100, 122, 128
Suggestive Questions	131-139

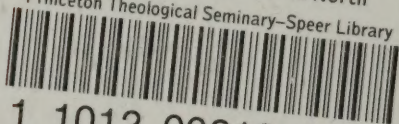
Summit, D. S.....	70
<i>Sunbeam</i>	80
Sunday School activities.....	69
<i>Sunday School Gem</i>	78
<i>Sunday School Workman</i>	79
Swartz, A.	71
Swatara Collegiate Institute.....	86
Thomas, E. H.....	52, 54, 76, 78
Temperance, attitude of church.....	117, 118
Texas and Arkansas Eldership, organization of .	66
Turner, W. E.	129
Turpin, W. T.	128
Ulubaria, mission field.....	99
Updegraph, Mrs. J. L.....	128
Updegraph, J. L.....	123, 127
Vance, William,	53
War, attitude of church.....	116, 117
Wertz, Daniel	45
Weishampel, J. F.	54, 75
West Pennsylvania Eldership, organization of ..	46
West Virginia Eldership, organization of.....	66
West Virginia Eldership (South) organization of	66
Whisler, F. E.	104
Whisler, J. W.....	129
Wilson, A.	70
Wilson, C. S.....	71
Wilson, G. W.	71
Winebrenner, John:	
Birth and early life.....	19
Education	20

Conversion	21, 24
Call to the ministry	20, 24
Ordination	22, 23
First pastorate	27-30
Separation from German Reformed Church	28, 29
Birthday meditation	31
Doctrinal views, change of.....	35-38
Baptism	36
Character of his preaching.....	59, 60
Not a debater.....	61
Editorial work	74, 75
Author	83
Personal appearance	56
Domestic relations	57
Personal appraisalment	63
Parting message	52
Death and funeral.....	52
Mackey's testimonial	62
Inscription on monument	64
Winfield, W. J.....	72
Witsaman, Mary	102
<i>Workman Quarterly</i>	79
Woman's General Missionary Society.....	98-100
Yahn, S. G.....	73, 77, 122, 128
Yates, W. N.	92, 93, 122, 129

BX7095.Y13

History of the Churches of God in North

Princeton Theological Seminary-Speer Library



1 1012 00218 3624